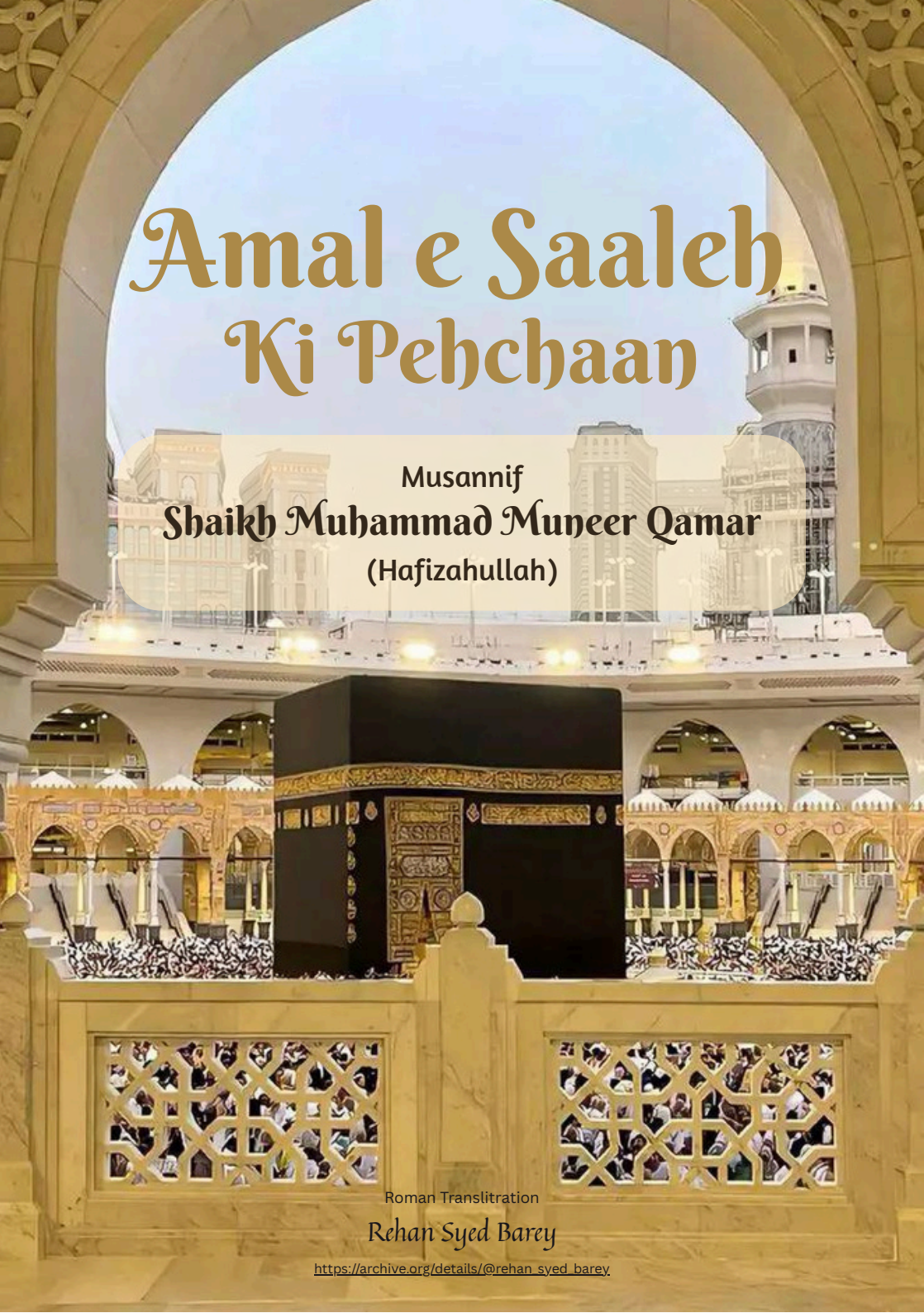
# Amal e Saaleh Ki Pehchaan

Musannif
**Shaikh Muhammad Muneer Qamar**
(Hafizahullah)



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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

## Translitrators Note:

اَلْحَمْدُ لِلّٰه وَالْصَّلَاةُ وَالْسَّلَامُ عَلىٰ سَيِّدِ الْمُرْسَلِيْنَ، وَعلىٰ آلِهِ وَصَحْبِهِ اَجْمَعِيْن. اَمَّا بَعْدُ:

Kitne hi kaam aise hain jo karne ya dekhne waalo'n ya dono hi qism ke logo'n ki nigaah mein nihayat pasandida hote hain, lekin Allah Ta'ala ke yahaan unki haisiyat raai ke daane ke baraabar bhi nahi hoti.

Hamare aamaal barbaad na ho'n, hamaari waqt zaaya na ho, aur hamari mehnat akaarat na ho, isi liye Shaikh Abu Adnan Muneer Qamar (hafizahullah) ne is kitaab mein bahut hi aasaan andaaz mein ye bataaya hai ke Aamaal-e-Saaleh ko kaise pehchaana jaae? Aamaal qubool hone ka meyaar aur sharaait kya hai? Waghaira.

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Aap se adaban guzaarish hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye. Allah meri is koshish ko meri aur logon ki islaah aur ukhrawi kaamyaabi ka zariya banaae aur qubool farmaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّد وَاٰلِهِ وَصَحْبِهِ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey
Riyadh, Saudi Arabia
May 18, 2025 - 20 Dhul Qada 1446 (Second Edition)
First Roman Edition published on: Sep 12th, 2019 – 13th Moharram 1441

## Pesh Guft

اِنَّ الْحَمْدَ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِنُهُ وَ نَسْتَغْفِرُهُ وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا ، مَنْ يَّهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُّضْلِلْ فَلَا هَادِيَ لَهُ ، وَأَشْهَدُ أَنْ لَّا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُوْلُهُ. أما بعد!

Qaraeen-e-Ikraam! Assalamualaikum wa Rahmatullahi wa Barakatahu,

Allah ki taufeeq-o-inaayat se maah-e-Dhul Hajja 1422h, ba-mutaabiq February 2002 ke aaghaaz se Saudi Radio, Makkah Mukarrama ki Urdu Service se program “Islam Aur Hamari Zindagi” pesh karne ki saadat haasil hai. Jo baroz-e-Juma aur Peer dono din saudi waqt ke mutaabiq shaam saade teen (3:30 pm) baje nashr hota hai.

Maah-e-Moharram-o-Safar 1423h ke dauraan jo program nashr hue, wo “Saal-e-Nau Ke Paeghamaat, Aaghaaz Ka Sahih Tariqa Aur Tazkirah Chand Bidaat Ka” ke zer-e-unwaan kitabi shakl mein shaaya ho chuki hain. ‘وَللهِ الْحَمْدُ’

Jabke Maah-e-Rabi-ul-Awwal ke program bhi “*Sahih Taareekh-e-Wilaadat-e-Mustafa ﷺ - Jashn-e-Meelaad, Yaum-e-Wafaat Par*” ke naam se India aur Pakistan se kitabi soorat mein shaaya ho chuke hain. Isi tarah Jamad al-Saani aur phir Shawwal mein nashr hone waali qiste’n bhi “Taaweez Gando’n Aur Jinnat-o-Jaadu Ka Ilaaj” ke zer-e-unwaan Pak-o-Hind se shaya ho gai hain. ‘وَللهِ الْحَمْدُ وَمِنْهُ الْقَبُوْلُ’

Isi tarah maah-e-Rajab-o-Shaban ke nashr-shuda programo’n ko “Bidaat-e-Rajab-o-Shaban” ke naam se bhi apne qaraeen ki khidmat mein pesh kar diya gaya hai.

Jamadil Oola 1423h mein nashar shuda program ba-naam “Amal-e-Saaleh Ki Pehchaan” aapke haatho’n mein hai.

“Qubooliyat-e-Amal Ki Sharaait” ke naam se hamari ek zakheem kitab pehle kai martaba Pak-o-Hind se bhi shaaya ho chuki hai. Zer-e-nazar risaala darasal usi mufassal kitab ka ikhtisaar-o-khulaasa hai.

Iski tabaa-at aur nashar-o-ishaa-at[1] mein jin ahbaab ne jis rang mein bhi ta-aawoon[2] kiya hai, Allah Ta'ala unhe'n jaza-e-khair ataa farmae. Ameen.

Is risaale ki tarteeb-o-tadween aur composing par ham apni lakht-e-jigar Aansa Nabeela Qamar-o-Naadiya Qamar ke bhi shukr guzar hain aur un ke liye Allah se taufeeq-e-mazeed ke dua-go hain.

تَقَبَّلَ اللّٰہُ مِنِّیْ وَ مِنْھُمَا وَ وَفَّقَنَا لِمَا فِیْہِ خَیْرُ الْاِسْلَامِ وَالْمُسْلِمِیْن.

Allah Ta'ala is ktiab ko hamare aur hamare tamaam ahbaab ke liye sawab-e-daraen ka zariye aur tamaam qaraeen ke liye baais-e-istifaada-o-hidaayat banaae. Ameen

Abu Salman Muhammad Muneer Qamar Nawabuddin

Tarjuman, Supreme Court, Al Khobar-o-Daaiya Mutaawin, Maraakiz-e-Daawat-o-Irshad
Al Khobar, Ad Dharaan, Ad Dammam, Saudi Arabia
13th Rajab 1424h – 29th Aug 2003

[1] T: (اِشاعَتْ) Akhbaar ya kitaab waghaera chapne ke baad manzar-e-aam par laae jaane ka amal, pulication of book [RKT]
[2] T: (تَعَاوُن) Ek-doosre ki madad karna [RKT]

## Amal-e-Saaleh Ki Pehchaan

Ham namaze'n padhte hain, roze rakhte hain, hajj karte aur zakat dete hain ya unke alaawa kuch doosre nek aamal bhi karte hain to hame'n ye baat bhi maaloom honi chaahiye ke hamare un amaal ki qubooliyat ka inhisaar kin-kin umoor par hai? Ya ba-alfaaz-e-deegar wo kaun-kaun si sharaaet hain jo qubooliyat-e-amal ke liye naguzeer[1] hain? Jinki riaayat[2] rakhe baghair nek aamaal ko Allah Ta'ala qubool nahi karta aur na hi unki jaza deta hai? Balke wo amal-e-saaleh hota hi nahi.

Wo umoor ya sharaaet teen (3) hain:

Pehli Shart: Sehat-e-aqida ya tauheed-e-Baari Ta'ala par mukammal imaan.

Doosri Shart: Ikhlaas-e-lillah ya riyakaari aur dikhlaawe se kulli ijtinaab.

Teesri Shart: Muwafaqat-e-sunnat, ke hamara wo amal Nabi-e-Akram ﷺ ke bataae hue tariqe ke aen mutaabiq ho.

## Amal-e-Saaleh Ki Shart-e-Awwaleen: Sehat-e-Aqida (Tauheed-e-Baari Ta'ala Par Mukammal Imaan)

Sehat-e-aqida ke maane aur uski sabse pehli sifat ye hai ke Allah Ta'ala par mukammal-o-ghair-mutazalzal imaan ho aur uske baare mein ye etiqaad dilo'n mein raasikh ho ke har qism ki qauli, maali aur badani ibaadat ka mustahiq sirf wohi hai. Us maabood-e-bar-haq ke siwaa is poori kaaenaat mein doosri koi hasti ya shakhsiyat aisi nahi jo laayaq-e-ibaadat ho. Har qism ke nafa-o-nunqsaan ki maalik aur karsaaz sirf sirf Allah Ta'ala ki zaat hi hai. Rizq dena, aulaad ataa karna, baarish barsana, marz lagaana, shifa bakhshna waghaira, sirf usi ki qudrat-o-ikhtiyaar mein hain aur wohi Khaliq-o-Maalik-e-kaaenaat hamara haqiqi maabood-o-masjood hai. Aur jab koi shakhs Laa Ilaaha Illallah kehta hai to un kalimaat mein isi baat ka eteraaf karta hai ke Allah ke siwa koi

[1] T: (ناگزیر) Jis ka hona yaqeeni hai, jiske alaawa koi chaara-e-kaar na ho, jis ke siwa koi aur tadbeer na ho [RKT]

[2] T: (رِعایَت) Paas-o-lihaaz, murawwat, tawaajo, karam, meherbaani, khayaal, lihaaz [RKT]

haqiqi maabood nahi. Dil mein isi baat ke yaqeen, zabaan se usi ke iqraar-o-eteraaf aur aazaa-e-jism se isi ke mutaabiq amal ke majmua ka naam hi imaan-billah ya tauheed-e-Baari Ta'ala hai.

Ye imaan aur tauheed agar sirf zabaani hadd tak rahe'n aur amali zindagi mein unhe'n ikhtiyaar na kiya jaae to ye bhi faaeda-mand nahi. Kyounke baqaul Allama Iqbal

*Zabaan Se Keh Bhi Diya Laa Ilaaha To Kya Haasil?*
*Dil-o-Nigaah Musalman Nahi to Kuch Bhi Nahi*

## Tauheed-e-Baari Ta'ala:

Tauheed-e-Baari Ta'ala aur khusoosan Tauheed-e-Uloohiyat ke Allah Ta'ala ke siwa koi laayaq-e-ibaadat nahi. Yehi wo khaas bunyaadi nukhta hai, jiski wazaahat karne aur jise apne bando'n ke dilo'n mein raasikh[1] karne ke liye Allah Ta'ala ne tamaam rasoolo'n ko mab-oos farmaya. Tamaam Ambiya-o-Rusul ki daawat ka markazi mauzoo yehi tha. Aur Imamul Ambiya Khaatam-ur-Rusul Hazrat Muhammad Mustafa ﷺ ne bhi makki daur ki 13 saala paeghambarana zindagi mein apni daawat-o-tableegh ko islaah-e-aqaaid aur taaleem-e-tauheed par hi markooz rakha.

Khud Allah Ta'ala ne Quran-e-Paak mein isi mauzoo par khoob zor diya hai, hatta ke Quran-e-Kareem ki kul 114 surah mein se 86 surah jo *Makki* kehlati hain aur Nabi ﷺ ki makki zindagi mein Aap ﷺ par naazil hui thee'n. Un sabka markazi aur numaya'n mauzoo yehi Tauheed-e-Khaalis ki taaleem aur shirk-o-buth-parasti se nafrat-o-ijtinaab[2] hai.

Is mauzoo par ibtida-e-afreenish[3] se hi zabardast tawajjo di gai aur usi nuqta ki wazaahat ke liye Ambiya ﷺ ne sakht mehnat ki. Taake bandagaan-e-Ilaah apne Khaliq-o-Maalik ko pehchaan sake'n. Us ka irfan[4] haasil kar sake'n aur unki jabee'n-e-niyaz[5] mein bhi sajda tadpe to

[1] T: (راسِخ) Mazbooti ke saath jamaa hua ya gadha hua, mustahkam, pakka, paaedaar [RKT]
[2] T: Ehteraaz, pehlu-bachaana, parhez [RKT]
[3] T: (اِبْتِدا آفْرِيْنِش) Makhlooq ki ibteda, takleeq, paida hona [RSB]
[4] T: (عِرْفان) Shanaakht, pehchaan, aagaahi, waaqfiyat, Khuda-e-Ta'ala ki maarifat [RKT]
[5] T: Aajizi se jhukne waali peshaani [RKT]

apne Maalik ki chaukhat par hi sajda-rez ho'n.

Jab bhi ibaadat kare'n to sirf usi ki kare'n, pukaare'n to uski ko pukaare'n, maange'n to usi se maange'n, dare'n to sirf usi se dare'n. Jiye'n to sirf usi ke liye jiye'n, aur mare'n to sirf usi ke liye mare'n aur us irshad-e-Ilaahi ki amali tasweer ban jaae'n jis mein Allah Ta'ala ne farmaya.

قُلْ اِنَّ صَلَاتِیْ وَنُسُكِیْ وَمَحْیَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۱۶۲﴾

Aap Farma Deejiye Ke Bil-yaqeen Meri Namaz Aur Meri Saari Ibaadat Aur Mera Jeena Aur Mera Marna Ye Sab Khaalis Allah hi Ka Hai, Jo Saare Jahan Ka Maalik Hai. (Surah al-Anaam: 162)

Gharz, 'لَا اِلٰهَ اِلَّا اللّٰهُ' Laa Ilaaha Ilallah keh kar insaan ye eeteraaf karta hai ke Allah Ta'ala ke siwa doosri koi hasti ya shakhsiyat kisi bhi qism ki ibaadat ke laayaq hargiz nahi hai.

## Aqsaam-e-Ibaadat

Yaha'n ye baat pesh-e-nazar rakhe'n ke ibaadat sirf namaz, roze, hajj aur zakat ka naam hi nahi. Balke ibaadat ki kai qisme'n hain. Masalan: Qauli ibaadat, maali ibaadat aur badani ibaadat.

## Qauli Ibaadaat:

① Qauli ibaadaat mein se dua, pukaar, zikr-o-azkaar bhi hain. Jabke dua-o-pukaar ke ibadaat hone ki daleel Surah Momin mein hai, jis mein irshad-e-Ilaahi hai:

وَقَالَ رَبُّكُمُ ادْعُوْنِیْۤ اَسْتَجِبْ لَكُمْ ؕ اِنَّ الَّذِیْنَ یَسْتَكْبِرُوْنَ عَنْ عِبَادَتِیْ سَیَدْخُلُوْنَ جَهَنَّمَ دٰخِرِیْنَ ﴿۶۰﴾

Aur Kaha Tumhare Parwardigar Ne Ke Mujhe Pukaaro, Main Tumhari Faryaad-rasi[1] Karta Hoo'n Aur Beshak Wo Log Jo Meri Ibaadat Se Takabbur[2] Karte Hain, Wo Anqareeb Zaleel Ho Kar Jahannam Mein Jaaenge. (Surah Momin (Surah al-Ghaafir): 60)

[1] T: Fariyaad ko pohonchna, insaaf [RKT]
[2] T: Yahan muraad sarkashi, nafarmaani hai [RSB]

Is aayat mein Allah Ta'ala ne dua karne ya pukarne ko apni ibaadat qaraar diya hai. Jabke Sahih Ibne Hibban, Musnad Ahmad, Mustadrak Haakim aur Sunan-e-Arba mein irshad-e-Nabawi ﷺ hai: 'اَلدُّعَاءُ هُوَ الْعِبَادَةُ' "*Dua-o-pukaar ibaadat hai*". (Sahih Abu Dawood: H1312; Sahih Tirmizi: H2590; Sunan Ibne Majah: H3828; Musnad Ahmad: V4 P276; Mawaarid uz Zaman: H2396; Al Haakim: V1 P491; Kitab ud Dua lin Nasai ba-hawaala Baloogh-ul-Maram: 2/4/217)

Agar koi shakhs mushkil mein mubtala ho jaae to mushkil-kushaai aur haajat-rawaai ke liye use Allah Ta'ala se dua karni chaahiye. Use hi pukarna chaahiye, kyounke uske siwa koi mushkil-kusha nahi hai. Jaisa ke irshad-e-Ilaahi hai:

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ

Kaun Hai? (Allah ke siwa) Jo Kisi Pareshan Haal Ki Pukaar Sunta Hai Aur Uski Mushkil Asaan Karta Hai. (Surah an-Naml: 62)

Jo shakhs kisi mushkil waqt mein darbar-e-Ilaahi se mu'n mod kar makhlooq-e-Ilaahi mein se kisi ki taraf mutawajje ho jaae. Masalan Ya Ali Madad, Ya Ali Mushkil-kusha, Ya Shaikh Abdul Qaadir Jilaani *aghithni* (meri madad karo) kahe, ya kisi bhi faut-shuda ko ma-fauq-ul-aadat[1] ya super nature umoor mein madad-talabi ke liye pukarne lage to ye *istighaasa ya* istiaanat min ghairillah[2] hai, jo Nabi-e-Akram ﷺ ke irshad ke sareeh khilaaf hai. Chunache Sunan Tirmizi-o-Musnad Ahmad mein Nabi ﷺ ka irshad hai: 'اِذَا سَئَلْتَ فَاسْئَلِ اللّٰهَ وَاِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ' "*Jab sawal karo to Allah Ta'ala se karo aur jab madad maango to sirf Allah Ta'ala se maango*". (Sahih Tirmizi: H2043; Musnad Ahmad: V1 P293 & 303; Sahih al-Jaame Sagheer: H7957)

Namaz ki har rakat mein Surah al-Faatiha ki tilaawat ke dauraan ye eeteraaf hota hai:

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝

(Aye Allah!) Ham Teri Hi Ibaadat Karte Hain Aur Tujh Hi Se Madad Talab Karte Hain. (Surah al-Faatiha: 5)

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[1] T:Koi cheez/waaqia jo aam routine se hatkar ho, intihai ghair-maamooli aur hairat-angez [RSB]
[2] T: (استعانت من غير الله) Allah ke alaawa kisi aur se madad talab karna [RSB] T: (استغاثه فى غير الله) Allah ke siwa kisi se faryaad karna [RSB]

Agar mushkil padte hi ghairullah ki taraf mu'n pher liya to is waade ka kya hoga? فَلْيَتَدَبَّرْ[1] Surah Yunus mein irshad hai:

وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ﴿١٠٦﴾

(Aye Nabi ﷺ!) Aap Allah Ta'ala Ke Siwa Kisi Hasti Ko Mat Pukaare'n, Jo Aapko Na Faeda Pohoncha Sakti Hai Aur Na Hi Nunqsaan. Phir Agar (bil-farz) Aap Aisa Karenge To Zaalimo'n Mein Se Ho Jaaenge. (Surah Yunus: 106)

Surah al-Aaraaf mein farman-e-Ilaahi hai:

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۭ

Tum Apne Parwardigaar Ko Gid-gidaate Hue Aur Chupke Chupke Pukaaro. (Surah al-Aaraaf: 55)

Bukhari Sharif mein Irshad-e-Nabawi ﷺ hai:

مَنْ مَاتَ وَهُوَ يَدْعُوْ مِنْ دُوْنِ اللّٰهِ نِدّاً دَخَلَ النَّارَ.

"*Wo shakhs (jahannam ki) aag mein daakhil ho gaya jo is haalat mein mar gaya ke wo Allah Ta'ala ke siwa kisi (doosre) shareek ko (apni mushkil kushaai-o-haajat-rawشai mein) pukaarta tha*". (Bukhari ma Tohfatul Baari: H4497)

Agar koi shakhs mushkil mein ghairullah ki duhaai dene lage to samajh le'n ke aise shakhs ka aqida sahih nahi. Kyounke usne kisi ghairullah ko bhi is ibadat yaane dua-o-pukaar ka mustahiq samajh liya hai. Aur use Allah Ta'ala ka shareek thehra liya hai, jo ke tauba ke baghair naqaabil-e-maafi gunah hai.

② Qauli ibadat mein se hi zikr-o-azkaar bhi hai aur zikr sirf Allah Ta'ala hi ka karna chaahiye, jaisa ke Quran-e-Paak ke kai muqaamaat par Allah Ta'ala ne mukhtalif paerayo'n[2] mein is baat ki taakeed farmai hai. Masalan Surah Aale Imran mein farmaya:

وَاذْكُرْ رَّبَّكَ كَثِيْرًا

Aur Apne Rabb Ka Ba-kasrat Zikr Kare'n. (Surah Aale Imran: 41)

[1] T: To ise ghaur se samjhe ya tabaddub kare'n [RSB]
[2] T: (پیرایہ) Tarz, rawish, dhang, andaaz [RKT]

Surah al-Aaraaf mein farmaya:

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً

Aur Apne Rabb Ki Yaad Kiya Karo, Apne Dil Mein Aajezi Ke Saath Aur Khof Ke Saath. (Surah al-Aaraaf: 205)

Surah Muzammil mein farmaya:

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ۝٨

Apne Rabb Ke Naam Ka Zikr Kiya Kare'n Aur (tamaam khalaaeq se kat-kar) Usi Ki Taraf Mutawajje Ho Jaae'n. (Surah Muzammil: 8)

Surah Dahar (Surah al-Insaan) mein farmaya:

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ۝٢٥

Aur Apne Rabb Ke Naam Ka Subha-o-Shaam Zikr Kiya Kare'n. (Surah Dahar (Surah al-Insaan): 25)

Surah al-Juma mein farmaya:

وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ

Aur Allah Ka Zikr Ba-kasrat Kiya Karo, Taake Tum Falah Paalo. (10)

In muqaamaat aur aisi hi kai deegar aayaat mein Allah Ta'ala ne apna zikr karne ka hukm diya hai aur ye zikr ibaadat hai. Agar kisi kaam ko shuru karne se pehle *Bismillah* ki bajaae makhlooq-e-Ilaahi mein se kisi ka naam tabarrukan le, misaal ke taur par ek aadmi kisi kaam ka aaghaaz karne lage to '*Ya Peer Ustaad*' keh kar shuru kare, aise shakhs ka aqida naaqis shumaar hoga. Kyounke usne apne us fe'l se peer ustaad ko Allah ke muqaam par la khada kiya hai. Aur agar usne pehle '*Bismilllah*' padhkar Allah ka zikr kar liya aur phir '*Ya Peer Ustaad*' bhi keh diya to usne apne peer ustaad ko goya Allah Ta'ala ki mutawaazi[1] haisiyat dedi, ya musaawi-zaat[2] qaraar de diya.

Jabke ye rawaiyya bhi Tauheed-e-Khaalis ke saraasar manaafi hai, kyounke taqarrub aur tabarruk ke liye zikr sirf Allah Ta'ala hi ka rawa hai, kisi doosre ko bhi usi andaaz se yaad karna ibaadat-e-Ilaahi mein use

[1] T: (مُتَوازی) Baraabar-baraabar, ham-muqaabil, mutaabiqat rakhne waala, mushaaba [RKT]
[2] T: (مُساوی) (Darje, haalat, ya khusoosiyat waghaira mein) baraabar, yaksaa'n, ham-sar [RKT]

shaamil karna hai

## Maali Ibaadat:

Aqsaam-e-ibaadat mein se doosri qism hai '*Maali Ibaadat*'. Jaise sadqa-o-khairat karna, zibah karna ya qurbani dena, zakat adaa karna aur nazar-o-niyaaz dena waghaira. Ye sab bhi sirf *li-wajhillah* honi chaahiye. Kyounke Surah al-Kausar mein irshad-e-Ilaahi hai:

فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢

Apne Rabb Ke Liye Namaz Padhe'n Aur Usi Ke Naam Ki Qurbani De'n. (Surah al-Kausar: 2)

Sahih Muslim mein irshad-e-Nabawi ﷺ hai:

لَعَنَ اللّٰهُ مَنْ ذَبَحَ لِغَيْرِ اللّٰهِ.

"*Jisne ghairullah ke liye koi jaanwar zibah kiya, us par Allah Ta'ala ki laanat ho*". (Mukhtasar Muslim: H1316; Sahih al-Jaame: H5113)

Aur nazr-o-niyaaz bhi sirf Allah ke liye honi chaahiye, kyounke Surah Aale Imran[1] mein Hazrat Maryam عليها السلام ki waalida ka qissa bayan karte hue Allah Ta'ala ne unki nazr in alfaaz mein zikr farmai hai:

رَبِّ اِنِّیْ نَذَرْتُ لَكَ مَا فِیْ بَطْنِیْ

Aye Mere Parwardigaar! Main Isi Bacche Ko Jo Mere Pet Mein Hai, Teri Nazr Karti Hoo'n. (Surah Maryam: 35)

Surah Maryam mein khud unki nazar in alfaaz mein bayan farmai hai:

اِنِّیْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا

Maine Rabb Rahman Ke Liye Roze Ki Nazar Maani Hai. (Surah Maryam: 26)

Maaloom hua ke Allah Ta'ala ke siwa kisi ki nazr-o-niyaaz maanna jaaiz nahi hai. Nazr-e-Allah aur Nazr-e-Hussain kehen aur is naam par khairat samajh kar bhikariyo'n ko paise dene waalo'n ko apni adaa par ghaur karna chaahiye.

Ab agar makhlooq-e-Ilaahi mein se kisi ghairullah ke naam par jaanwar

[1] T: Urdu pdf mein yahan Surah Maryam ki jagah ghalati se Surah Aale Imran ho gaya hai [RSB]

zibah kare'n, qabro'n aur mazaro'n par chadhaawe chadhaae aur ghairullah ke naam ki nazr-o-niyaaz de'n to hamara ye fe'l maali ibadaat mein kisi ghairullah ko Allah Ta'ala ka hissedaar banaana hoga, jo ke saraasar ghair islami fe'l, aqida-e-tauheed ke manaafi harkat aur khula shirk hai.

## Badani Ibaadaat:

Ibadaat ki aqsaam mein se teesri qism hai "Badani Ibadaat" jaise namaz-e-panjgaana, tahajjud aur deegar nawaafil, Maah-e-Ramzan-ul-Mubarak ke farz roze ya nafli roze aur hajj-o-umrah waghaira.

① Hajj-o-Umra aisi azeem ush shaan ibaadat hai, ke us mein maal kharch hota hai. Is liye maali ibaadat bhi hai. Zikr-o-azkaar aur duao'n ke ba-kasrat mawaaqe hone ki wajah se ye qauli ibaadat bhi aur safar ki mashaqqato'n ki bina par ye badani ibaadat bhi hai. Goya Hajj maali, qauli aur badani har qism ki ibaadat ka majmua hai.

Aise hi sajda bhi bi-zaatihi[1] ek ibadat hai aur badani ibaadat ki ye sab aqsaam bhi sirf Allah Ta'ala ke liye khaas hain. Kisi doosre ke liye un mein se koi fe'l baja-laana ghairullah ko Allah ki ibaadat mein shaamil karna hai aur ye cheez Tauheed-e-Ilaahi ke manaafi hai.

② Ek musalman, jo hajj to Allah Ta'ala ke liye karta hai aur baitullah ka tawaaf bhi isi ki ibaadat samajh kar karta hai aur ye tawaaf Surah al-Hajj ki unteeswee'n (29th) aayat ﴿ وَلْيَطَّوَّفُوْا بِالْبَيْتِ الْعَتِيْقِ ﴾ [2] ki roo se hukm-e-Ilaahi, aen ibaadat aur baais-e-ajr-o-sawab hai. Ye ibaadat yaane tawaaf-e-baitullah to usne zindagi mein ek-aadh martaba hi kiya. Magar kisi qabr ka tawaaf wo karta hi rahe to ye khula shirk hai.

Pakistan ke suba Balochistan mein baaz log ek pahaad '*koh-e-muraad*' ko mutabarrik samajh kar uska tawaaf karte hain, jo ke saraasar shirk hai.

③ Aise hi musalman namzo'n mein to Allah Ta'ala ko sajda karta hai, jo

[1] T: (بِذَاتِه) Khud, khaas apni zaat se, apne dam se, bila-shirkat-e-ghair [RKT]
[2] T: Aur chaahiye ke qadeem ghar (Baitullah) ka tawaaf kare'n [Ahsan-ul-Kalam Darussalam] [RSB]

Quran-e-Kareem Surah al-Alaq ki unniswee'n (19) aayat [1]﴿ وَسْجُدْ وَاقْتَرِبْ ﴾ ki roo se hukm-e-Ilaahi, ibaadat, zariya-e-najaat aur qurb-e-Ilaahi hai. Magar use jab bhi mauqa mile to wo kisi waliullah ki qabr par maatha tek de, uske mazaar ki chaukhat par bhi jabeen-e-niyaaz ragadne lage, to uske un afaal ko kya naam diya jaaega? Siwaae 'shirk-e-akbar'2 ke.

Haq-o-insaaf ki nazar se dekhe'n aur kahe'n kya aise aadmi ne kisi buzurg ki aakhri aaraam-gaah ya pahaad ka tawaaf karke Baitullah Sharif aur us qabr-o-pahaad ko ek jaisa muqaam nahi de diya? Balke usse bhi aage soche'n, ke uske is rawaiyya ne har-do jagah ka tawaaf karke ya har-do jagah ke gird phere lagaakar, kisi Allah waale ke misra'[3] 'لَا مَعْبُوْدَ اِلَّا هُوْوَ لَا مَسْجُوْدَ اِلَّا هُوْ' "*Us (Allah) ke siwa koi maabood-e-bar-haq nahi aur na hi koi masjood hai*" ke bakhiyye[4] nahi udhed kar rakh diye? Ab ye to maana ja sakta hai ke uske dil mein Allah aur ghairullah ke liye ek jaisa muqaam hargiz nahi, magar uska fe'l ya zabaan-e-haal to uske dil ka saath nahi de rahe.

Al gharz, ibadaat ke jitne bhi andaaz hain, unhe'n kisi ghairullah ke liye ikhtiyaar karna, sehat-e-aqida aur '*Tauheed-e-Baari Ta'ala*' ke manaafi hai. Hame'n apne aqaaid ki islaah karna chaahiye, taake aakhirat ki zindagi mein apni ibadaat ka samar[5] paa sake'n. Allah Ta'ala ko nafa-o-nunqsaan ka maalik bhi samjhe'n aur '*Maabood-e-Waahid*' bhi qaraar de'n aur saath hi saath shajr aur mazaar-o-qabr se bhi ummeede'n waabasta rakhe'n to phir Allama Iqbal ﷺ ke in alfaaz ke siwa aur kya kaha ja sakta hai?

*Butho'n se tujhe ummeede'n, khuda se na-ummeedi*
*Mujhe bata to sahih aur kaafiri kya hai?*

[1] T: Aur Sajda Kare'n Aur Allah Ka Qurb Haasil Kare'n [Ahsan-ul-Kalam Darussalam] [RSB]
[2] T: Allah ke saath kisi ko ibaadaat aur ikhtiyaraat mein shareek thehraana (masalan qabro'n se madad talab karna) [RSB]
[3] T: (مِصْرَعَه) Aadha sher [RKT]
[4] T: Raaz faash karne waala, aeb zaahir karna, parda faash karna, bhaanda phodna [RKT]
[5] T: Bure ya bhale kaam ka natija, anjaam [RKT]

## Sajda Ek Ibaadat: Faazil-e-Barelwi Ki Nazar Mein:

Badani ibadaat mein se hi ek ibaadat sajda karna bhi hai aur sajde ka ibaadat hona sirf saabiq mein zikr ki gai Surah al-Alaq ki unneeswee'n (19) aayat ﴿ وَاسْجُدْ وَاقْتَرِبْ ﴾ ki roo se hi ibaadat nahi, balke iska ibaadat hona to khud barelwi maktab-e-fikr ke baani-o-sarkheel aalim Maulana Ahmad Raza Khan Faazil-e-Barelwi ke irshadat-o-talimaat mein bhi mazkoor hai. Chunache qabro'n par mazro'n par sajde karne waalo'n ki ziyafat-e-taba'[1] aur lamha-e-fikriya ke liye Faazil-e-Barelwi ki tasrihaat pesh-e-khidmat hain:

Mausoof apni kitab 'الزبدة الزكية في سجدة التحية' *(Az Zubdah Zakiyyah fee Sajdah at-Tahiyya)* ke safha 58 mein likhte hain: "*Beshak sajda afaal-e-ibaadat se hai, sajda ibaadat aur sajda tahiyyat mein siwa-e-niyyat koi farq nahi, sajda to sajda hai. Zameen-bosi ki nisbat Durre Mukhtaar (P699) ke hawaala se guzra ke* 'يُشْبِهُ عِبَادَةَ الْوَثَنِ' "*Ye buth-parasti ke mushaaba hai*".

Unke in alfaaz se ghairullah ko sajda karna aur zameen-bosi karna shirk-o-buth-parasti saabit hua. Jabke iski mazeed wazaahat aur taazeemi sajda ke haraam-o-gunah-e-kabira hone ka suboot mausoof ki isi mazkoora kitab ke safha 8 par mazkoor in alfaaz mein maujood hai: "*Sajda-e-ibaadat to yaqinan ijmaa-an shirk-e-muheen-o-kufr-e-mubeen aur sajda-e-tahiyyat (taazeemi) haraam, gunah-e-kabira bil-yaqeen. Uske kufr hone mein ikhtilaaf, ulama-e-deen ki ek jamat-e-fuqaha se takfeer manqool aur ind at-tehqeeq-o-kufr soori par mahmool*".

Aur qabro'n ya mazaro'n par sajda karne ke alaawa peero'n ko sajda karne aur us fe'l par raazi hone waale peero'n ke kaafir hone ki wazahat karte hue mazkoora kitab ke safha 56 par faazil-e-barelwi likhte hain: "*Yaha'n se maaloom hua ke sajda juhhaal apne sarkash peero'n ko karte hain aur use paaegah*[2] *kehte hain. Baaz mashaaikh ke nazdeek kufr hai aur gunah-e-kabira to bil-ijma hai. Pas agar use apne peer ke liye jaaiz*

[1] T: (ضِيافَتِ طَبْع) Behlaana, tafreeh, dil behlaana, amusement, enjoyment [RKT]
[2] T: (پائیگاہ) Qadr, manzilat, martaba [RKT]

*samajhte to kaafir hai aur agar uske peer ne sajda ka hukm kiya aur use pasand karke raazi hua to wo shaikh khud bhi kaafir hai, agar kabhi musalman bhi tha*".

Neez wo likhte hain: "*Isi haraam se farotani*[1] *hai, buzurgo'n ko milte waqt aur unhe'n salam karte ya jawab dete waqt unhe'n sajda ya unke liye ruku karna ya qareeb ruku tak jhukna*". (ba-hawaala Taalimaat Shah Ahmad Raza Khan Barelwi: P13-14 az Maulana Muhammad Hanif Yazdani)

Faazil-e-barelwi ke in irshadat se sajda-e-ibaadat aur sajda-e-taazeemi ke mamnoo, shirk, haraam aur gunah-e-kabira hone ki saraahat ho gai aur ye bhi maaloom ho gaya ke jo peer ya buzurg aise sajda taazeemi ya zameen-bosi ko dekh kar raazi ho, wo dar-asal shaitaan hai. Aur in harakaat ka irtikaab karne waale shaitaan ke chele-chaante hain aur jab zinda ke liye aisi harakaat karne waalo'n ko ye kuch kaha gaya hai to wo log khud andaaza lagaa le'n jo faut-shudgaan ki qabro'n aur mazaro'n par jhukte, unhe'n choomte, bosa dete aur qabr ki mitti ko aankho'n se lagaate hain, ke unke baare mein kya kya "*alqabaat*" ho sakte hain. Kyounke jab wo mana-o-haraam hai to ye ba-darja-e-oola hoga.

Sajda-e-taazeemi ke baare mein (faazil-e-barelwi ke tarjuma-e-quran mausooma Kanz-ul-Imaan par hashiya-o-tafseer likhne waale) barelwi maktab-e-fikr ke, ek doosre maaroof aalim Maulana Naeemuddin Muradabadi apni "*Kitab-ul-Aqaaid*" mein likha hai: "*Adam ko farishto'n ka sajda, ye sajda taazeemi tha. Jo Khuda-wand-e-Ta'ala ke hukm se malaaika ne kiya tha aur sajda taazeemi pehli shariyato'n mein jaaiz tha. Hamari shariyat mein jaaiz nahi aur sajda-e-ibaadat pehli shariyato'n mein bhi khuda ke siwa ke liye jaaiz nahi*". (Talimat Shah Ahmad Raza Khan: P14)

[1] T: Aajizi, tawaazo, inkisaari, khaaksaari, farmabardaari [RKT]

## Aqsaam-e-Tauheed

## ① Tauheed-e-Asma-o-Sifaat, ② Tauheed-e-Rububiyyat, ③ Tauheed-e-Uloohiyyat-o-Ibaadat

Islami aqaaid mein sabse pehli aur bunyaadi cheez '*Tauheed-e-Baari Ta'ala*' hai ke Allah Ta'ala ko uski Zaat-o-Sifaat aur Rububiyyat-o-Uloohiyat mein yakta-o-be-hamta[1] maana jaae. Is tarah tauheed ki kul 3 qisme'n banti hain:

① Pehli Qism: Tauheed-e-Asma-o-Sifaat
② Doosri Qism: Tauheed-e-Rububiyyat
③ Teesri Qism: Tauheed-e-Uloohiyyat ya Tauheed-e-Ibaadat

### ① Tauheed-e-Asma-o-Sifaat:

Tauheed-e-Asma-o-Sifaat ka mafhoom ye hai ke Allah Ta'ala ne apni kitab Quran-e-Kareem mein ya apne Nabi ﷺ ki zabaan-e-mubarak se saadir hone waali sahih ahadees mein apni zaat-e-giraami ki jo sifaat-e-ba-barakaat aur jo asma-e-husna bayan farmae hain, unhe'n haqiqi taur par tasleem kiya jaae. Un mein kisi qism ka raddo-badal ya taaweel[2] na ki jaae, na un asma-o-sifaat se inkaar kiya jaae, na in sifaat ko muattal[3] qaraar diya jaae aur na hi makhluqaat-e-Ilaahi mein se kisi cheez ke saath sifaat-e-Ilaahi ki tamseel[4] bayan ki jaae. Masalan Surah Taa Haa mein hai:

اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ۝۵

Allah Ta'ala Arsh Par Mustawi Hai. (Surah Taa Haa: 5)

Bukhari-o-Muslim aur Kutub-e-Sunan mein irshad-e-Nabawi ﷺ hai:

يَنْزِلُ اللّٰهُ فِيْ كُلِّ لَيْلَةٍ اِلٰى سَمَاءِ الدُّنْيَا.

"*Allah Ta'ala har raat (ke aakhri hissa mein) asmaan-e-duniya par naazil*

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[1] T: (بے ہمتا) Be-misaal [RKT]
[2] T: (تاوِیل) Ghair-munaasib, be-tuka heela aur bahaana [RSB]
[3] T: (تاوِیل) Asmaa-o-Sifaat ki nusoos ya unke maane ko muraad-e-Ilaahi se pher dena hai) Motaqid Ahlus Sunnah wal Jamaah Fee Tauheed al Asma was Sifaat: P59) [Details taken from an article by Shaikh Khizar Hayat, available on forum.mohaddis website - RSB]
[4] T: (تَمْثِیل) Misaal, tashbeeh [RKT]

*hota hai*". (Bukhari: H1145; Mukhtasar Muslim: H389; Sahih Abu Dawood: 1167; Sahih Tirmizi: 367; Ibne Majah: 1366)

Is aayat-e-karima aur hadees-e-sharif mein Allah Ta'ala ki sifaat, istiwa aur nuzool ka zikr hai. Aise hi Quran-e-Kareem mein sama'-o-*basar* waghaira aur ahadees mein *yad* (haath) aur *qadam* waghaira sifaat mazkoor hain. Chunache *yad* (haath) ka zikr Tirmizi-o-Nasai ki us hadees sharif mein hai, jis mein Nabi ﷺ ka irshad hai: يَدُ اللهِ مَعَ الْجَمَاعَةِ "*Allah Ta'ala ka hath jamat ke saath hai*". (Sahih Tirmizi: H1760; Sahih Nasai: 3753)

Aur qadam ka zikr Bukhari-o-Muslim aur Tirmizi ki us hadees mein hai, jis mein Nabi ﷺ ka irshad hai:

لَا تَزَالُ جَهَنَّمُ يُلْقٰى فِيْهَا وَتَقُوْلُ: هَلْ مِنْ مَّزِيْدٍ حَتّٰى يَضَعَ رَبُّ الْعِزَّةِ فِيْهَا قَدَمَهُ فَيَنْزَوِيْ بَعْضُهَا اِلٰى بَعْضٍ وَتَقُوْلُ: قَطْ بِعِزَّتِكَ وَ كَرَمِكَ ... الخ.

"*Jahannam mein log daale jaate rahenge aur wo kuch aur, kuch mazeed ki rat lagaae jaaegi, yaha'n tak ke Allah Rabbul Izzat apna paao'n us mein rakh dega, jisse wo sukad jaaegi aur kahegi: Bas Bas, teri izzat-o-karam ki qasam…*".(Bukhari: H4848-4849; Mukhtasar Muslim: H2127; Sahih Tirmizi: H2610; Sahih al-Jaame: H4286; Dekhiye Tafseer Qurtubi: 17/9/18/19)

Ye Hazrat Anas ؓ se marwi hadees ke alfaaz hain, jin mein 'قدم' qadam aaya hai. Jabke Tirmizi mein Hazrat Abu Huraira ؓ se marwi ek riwayat mein 'قدم' (qadam) ke bajaae 'رِجْل' (Rijl) la lafz aaya hai aur ye lafz bhi paao'n ke liye istemaal hota hai. Agarche taang ke liye bhi bola jaata hai.

Gharz in tamaam asma-o-sifaat-e-Ilaahiya par mujmal imaan laana farz hai, ke ye sab uski sifaat hain aur jaise uski jalaalat ke laayaq hain, waisi hi hain aur in asma-o-sifaat mein se kisi ek ka bhi inkaar karna kufr hai. (Kitab ut Tauheed lish Shaikh Muhammad bin Abdul Wahhab: P315)

Rahi ye baat ke *istiwa*-o-*nuzool, sama'-o-basar aur yad-o-qadam* waghaira sifaat-e-Ilaahiya ki haiat-o-kaifiyat [1] bayan ki jaae aur makhluqaat mein se kisi cheez ke saath unki misaal di jaae to ye namumkin-o-mamnoo hai.

[1] T: (بَيئَت) Zaahiri banaawat, oopri saakht, soorat, shakl, huliya [RKT]

Hazrat Imam Maalik ﷺ se kisi ne istiwa ki kaifiyat daryaaft ki, to unho'n ne farmaya:

اَلْاِسْتِوَاءُ مَعْلُوْمٌ وَ الْكَيْفُ مَجْهُوْلٌ (وَ الْسُّؤَالُ عَنْهُ بِدْعَةٌ).

"*Istiwa to maaloom hai, magar iski kaifiyat majhool hai (aur kaifiyat ki kured[1] mein lagna bidat hai)*". (Sharah Aqida Tahaawiya Takhreej Albani: P313)

Kyounke Surah ash-Shoora mein

لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ

Kaaenaat Ki Koi Cheez Allah Ke Mushaaba Nahi, Wo Sab Kuch Sunne Waala Aur Dekhne Waala Hai. (Surah ash-Shoora: 11)

## ② Tauheed-e-Ruboobiyat:

Tauheed ki doosri qism '*Tauheed-e-Ruboobiyat*' hai, ke Allah Ta'ala ko arz-o-samaa aur poori kaaenaat ka Khaaliq-o-Maalik aur Raaziq tasleem kiya jaae. Jiska iqraar ham Surah al-Faatiha ke shuru mein ye keh kar karte hain:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۲﴾

Har Qism Ki Taareef Zaat-e-Ilaahi Ke Liye Hai, Jo Tamaam Jahano'n Ka Parwardigaar (paalne waala) Hai. (Surah al-Faatiha: 1)

Bukhari-o-Muslim mein Nabi-e-Akram ﷺ ki zabaan-e-sidq tarjuman se bhi Tauheed-e-Ruboobiyat ka iqraar maujood hai, jabke Aap ﷺ ne farmaya: 'أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ' "*(Aye Allah!) Toohi arz-o-samaa (aur un mein maujood tamaam kaaenaat) ka Rabb (parwardigaar) hai*".

Is Tauheed-e-Ruboobiyat ka iqraar to kuffar-o-mushrikeen bhi kiya karte the, jaisa ke Surah Yunus mein irshad-e-Ilaahi hai:

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ ؕ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿۳۱﴾

(Aye Nabi ﷺ!) Unse Pooche'n, Tumhe'n Aasmaan Aur Zameen Se Rizq Kaun Deta Hai? Ye Samaa-at-o-Beenaai Ki Quwwate'n Kiske Ikhtiyaar

[1] T: (کُرید) Kisi ka raaz jaanne ki betaabi, talaash, justaju [RKT]

Mein Hain? Be-jaan Se Jandaar Ko Aur Jandaar Se Be-jaan Ko Kaun Nikaalta Hai? Aur Is Nizaam-e-Aalam Ko Kaun Chalaa Raha Hai? Wo Zaroor Kahenge Ke Allah. Pas Unhe'n Keh Deejiye Ke Phir Tum (haqiqat ke khilaaf chalne se) Parhez Kyoun Nahi Karte?. (Surah Yunus: 31)

Kuffaar-o-mushrikeen ka isi qism ka Tauheed-e-Ruboobiyat ka eeteraaf Surah al-Mominoon mein bhi bit-tafseel maujood hai, jaisa ke irshad-e-Ilaahi hai:

قُلْ لِّمَنِ الْاَرْضُ وَمَنْ فِيْهَآ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٤﴾ سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَذَكَّرُوْنَ ﴿٨٥﴾ قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ ﴿٨٦﴾ سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَتَّقُوْنَ ﴿٨٧﴾ قُلْ مَنْۢ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّهُوَ يُجِيْرُ وَلَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٨﴾ سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ﴿٨٩﴾

(Aye Nabi ﷺ!) Inse Kahe'n Ke Bataao, Agar Tum Jaante Ho Ke Ye Zameen Aur Uski Saari Abaadi Kiski Hai? Ye Zaroor Kahenge: Allah Ki. Kahe'n: Phir Tum Hosh Mein Kyoun Nahi Aate? Unse Pooche'n: Saato'n Aasmaano'n Aur Arsh-e-Azeem Ka Maalik Kaun Hai? Ye Zaroor Kahenge: Allah. Kahe'n: Phir Tum Darte Kyoun Nahi? Unse Kahe'n: Bataao Agar Tum Jaante Ho, Ke Har Cheez Par Iqtidaar Kiska Hai? Aur Kaun Hai Jo Panaah Deta Hai? Aur Uske Muqable Mein Koi Panaah Nahi De Sakta? Ye Zaroor Kahenge: Ke Ye Baat To Allah Hi Ke Liye Hai. Kahe'n Ke Phir Kaha'n Se Tumko Dhoka Lagta Hai? (Surah al-Mominoon: 84-89)

Is Tauheed-e-Ruboobiyat ka inkaar kufr aur Allah Ta'ala ki sifat-e-ruboobiyat mein kisi doosre ko shaamil karna shirk hai, jo ke tauba ke baghair na-qaabil-e-maafi gunah-e-kabira hai.

Allah Ta'ala hamare un musalmano ko raah-e-hidayat naseeb farmae, jo namaz mein to ﴿ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴾ padhkar sirf Allah Ta'ala ki ruboobiyat ka eteraaf karte hain aur phir tang-dasti doori karne, rozi ya naukri haasil karne aur aulaad maangne ke liye ghairullah ki chaukhat par chale jaate hain.

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ

Kya Allah Apne Bande Ke Liye Kaafi Nahi? (Surah az-Zumar: 36)

## ③ Tauheed-e-Uloohiyyat Ya Tauheed-e-Ibaadat:

Tauheed ki teesri qism '*Tauheed-e-Uloohiyyat*' ya '*Tauheed-e-Ibaadat*' hai. Jis mein muwwahid musalman ye iqraar-o-eteraaf karta hai ke Allah Ta'ala ke siwa koi maabood-e-bar-haq nahi hai aur poori kaaenaat mein se koi hasti, koi shakhsiyyat aur koi cheez is laayaq nahi ke jo hamari qauli, maali ya badani, kisi bhi qism ki ibaadat ki mustahiq ho.

'لَا اِلٰهَ اِلَّا اللّٰهُ' '*Laa Ilaaha Illallahu*' ke bhi yehi maane hain. Aur isi tauheed ki Quran-e-Paak ke be-shumaar muqaamaat par taaleem di gai hai. Quran-e-Paak ki 114 surah mein se 86 Makki surato'n ka markazi mauzoo isi tauheed ki taaleem aur shirk se ijtinaab ki daawat hai aur tamaam Ambiya-o-Rusul ﷺ ki daawat-o-tableegh bhi isi nukhta ki wazaahat par markooz thi, jaisa ke khud Allah Ta'ala ne Surah an-Nahl mein isi baat ki daawat dete hue irshad farmaya hai:

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ اَنْ اَنْذِرُوْٓا اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّقُوْنِ ۝٢

Allah Ta'ala Is Rooh-e-(nubuwwat) Ko Apne Jis Bande Par Chaahta Hai, Apne Hukm Se Farishto'n Ke Zariye Naazil Farma Deta Hai (is hidayat ke saath ke logo'n ko) Aagaah Kardo Ke Mere Siwa Koi Maabood (e-bar-haq) Nahi, Lihaaza Tum Mujh Hi Se Daro. (Surah an-Nahl: 2)

Isi Surah an-Nahl mein aage farmaya:

وَلَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوْتَ ۚ

Ham Ne Har Ummat Mein Ek Rasool Bhej Diya Aur Uske Zariye Sabko Khabardar Kar Diya Ke Allah Ki Bandagi Karo Aur Taaghoot (ki bandagi) Se Bacho. (Surah an-Nahl: 36)

Surah al-Baqara mein farmaya:

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝١٦٣

Aur Tumhari (tamaam ibaadato'n ka mustahiq) Tumhara Sirf Ek Hi Maabood Hai, Uske Siwa Koi Doosra Laayaq-e-Ibaadat Nahi, Wo Bada Rahem Karne Waala, Nihayat Maherbaan Hai. (Surah al-Baqara: 163)

Isi Surah al-Baqara ki maaroof-o-mubaarak *Ayat al-Kursi* ka aaghaaz hi youn hota hai:

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ

Allah Ta'ala Wo Zaat Hai, Jiske Siwa Koi Laayaq-e-Ibaadat Nahi, Wo Zinda-o-Jawed Hasti Hai, Jo Tamaam Kaaenaat Ko Sambhale Hue Hai. (Surah al-Baqara: 255)

Isi Tauheed-e-Uloohiyat ke baare mein Allah Ta'ala ne Surah al-Anaam mein farmaya:

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ

Allah Ta'ala Hi Tum Sabka Rabb Hai, Uske Siwa Koi Maabood-e-Bar-haq Nahi. Lihaaza Tum Sirf Usi Ki Ibaadat Karo. (Surah al-Anaam: 102)

Surah Aale Imran ki ayat-e-Shahadat mein farman-e-Ilaahi hai:

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ۭ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۸﴾

Allah To Is Baat Ki Gawahi Deta Hai Ke Uske Siwa Koi (haqiqi) Maabood Nahi Aur (yehi shahadat) Sab Farishto'n Aur Tamaam Ahle Ilm Ne Bhi Di Hai. Wo Insaaf Par Qaayam Hai, Us Zabardast Hakeem Ke Siwa Fil-waaqe Koi Maabood Nahi. (Surah Aale Imran: 18)

In aur in jaisi deegar be-shumaar aayaat ke alaawa Nabi-e-Akram ﷺ ke be-shumaar irshadaat bhi isi mafhoom ke hain, jaisa ke Bukhari-o-Muslim aur Sunan-e-Arba mein hai ke jab Nabi ﷺ Hazrat Maaz bin Jabal ؓ ko yemen ka haakim bana kar bhejne lage to unhe'n farmaya: "*Aye moaz! Tumhara saamana ahle kitab se bhi hoga, lihaaza tumhara tariqa-e-kaar ye hona chaahiye ke:*

أَوَّلُ مَا تَدْعُوْهُمْ اِلَيْهِ شَهَادَةُ أَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ.

*Sabse pehle unhe'n daawat do ke wo is baat ki shahadat de'n ke Allah Ta'ala ke siwa koi haqiqi laayaq-e-ibaadat nahi*". (Bukhari ma Fathul Baari: H1485-1496; Muslim ma Nawavi: 1/1/196-199; Sahih Abu Dawood: H1402; Sahih Tirmizi: H511; Sahih Nasai: 2284; Ibne Majah: H1783; Sahih al-Jaame: H2296-2298)

Sahihain ke siwa, deegar kutub mein ye alfaaz hain: 'فَادْعُهُمْ اِلٰى عِبَادَةِ اللّٰهِ' ya phir ye alfaaz hain: 'فَادْعُهُمْ اِلٰى أَنْ يَّشْهَدُوْا أَلَّآ اِلٰهَ اِلَّا اللّٰهُ' Albatta in sabke maane-o-mafhoom ek hi hain.

Ye sab '*Tauheed-e-Uloohiyat*' ya '*Tauheed-e-Ibaadat*' ki taaleem hai, magar aqsaam-e-tauheed mein se yehi wo qism hai, jise samajhne aur apnaane mein be-shumaar log thokar kha jaate hain. Wo samajhte hain

ke ham namaz, hajj, zakat sab Allah Ta'ala ke liye hi adaa karte hain, lihaaza ham *ahle tauheed*, *momin* aur *muwahhid musalman* hain.

Halaanke unse kitne hi aise fe'l sarzad hote rehte hain jo ahle tauheed ko zeb nahi dete, jin mein se baaz ki nishandahi ham qauli, maali aur badani ibadaat ke zimn mein kar chuke hain. Masalan gahirullah ko pukarna, kisi hajar-o-shajr, pahaad ya qabr ka tawaaf karna, ghairullah ke naam par jaanwar zibah karna, ghairullah ke naam ki nazr maanna aur maa-fauq-ul-fitrat umoor[1] mein kisi ghairullah se istighaasa karna aur madad-o-istiaanat talab karna waghaira.

Ye tamaam umoor Allah Ta'ala ke saath khaas aur uski ibadat hain aur un mein se koi amr[2] bhi kisi ghairullah ke liye baja laane ko Allah Ta'ala aur uske Rasool ﷺ ne shirk qaraar diya hai.

## Anjam Shirk: Quran Ki Raushni Mein:

Shirk Allah ke Asma-o-Sifaat mein ho ya uski Ruboobiyat mein ya chaahe shirk uski ibadaat mein se kisi ibaadat mein ho. Har shakl mein ye intihaai halakat-angez, bala-khair aur imaan-lewa gunah hai. Yehi wajah hai ke Surah al-Anaam mein Allah Ta'ala ne 18 paeghambaro'n ka naam-ba-naam zikr karne ke baad irshad farmaya:

وَلَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ

Aur Agar Wo Log Bhi Shirk Karte To Un Sab Ke Tamaam Aamaal Ghaarat Ho Jaate. (Surah al-Anaam: 88)

Surah az-Zumar mein khud Sarkar-e-Kaaenaat ﷺ se mukhaatib ho kar farmaya hai:

وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۚ لَىِٕنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٦٥﴾

(Aye Nabi ﷺ!) Aapki Aur Aapse Pehle Guzre Hue Tamaam Ambiya Ki Taraf Ye Wahee Bheji Ja Chuki Hai Ke Agar Tum Ne Shirk Kiya To Tumhara Amal Zaaya Ho Jaaega Aur Tum Khasare Mein Rahoge. (Surah az-Zumar: 65)

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[1] T: Fitri qawaneen se baalatar, insaani aql se pare [RSB]

[2] T: (اَمْر) Maamla, masla, baat, hukum [RKT]

Andaaza kare'n ke jis gunah se baaz rehne ke liye Ambiya Kiraam aur Imam-ul-Ambiya Salawaatullah wa Salaama Alaehim Ajmaeen ko is qism ka khitab kiya gaya ho, agar koi ummati us gunah ka murtakib ho jaae to uska kya hashr hoga? Jaddul Ambiya, Hazrat Ibrahim ﷺ ka zikr karte hue Surah al-Hajj mein farmaya:

وَاِذْ بَوَّاْنَا لِاِبْرٰهِيْمَ مَكَانَ الْبَيْتِ اَنْ لَّا تُشْرِكْ بِيْ شَيْـًٔا

Aur (yaad Karo wo waqt) Jabke Ham Ne Ibrahim Ke Liye Is Ghar (khaana-e-kaaba) Ki Tajweez Ki Thi, (tu unhe'n hidaayat ki thi ke) Mere Saath Kisi Ko Shareek Na Kare'n. (Surah al-Hajj: 26)

Quran-e-Kareem mein Hazrat Luqman ﷺ ki wasiyyate'n maroof hain, jo unho'n ne apne bete ko dauraan-e-waaz ki thee'n. Un mein se sabse pehli wasiyyat yehi thi:

يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ

Beta! Allah Ta'ala Ke Saath Kisi Ko Shareek Na Karna, Beshak Shirk Ek Azeem Zulm Hai. (Surah Luqman: 13)

Agar aaj kisi mulk ke haakim ki koi shakhs baghawat kare aur uski mutawaazi[1] hukumat qaayam karna chaahe to haakim ke liye wo shakhs intihaai nagawaar ho jaata hai. Hatta ke us baghi ki saza qatl qaraar paai hai. Ab jasaarat dekhe'n us banda ki jo Maalik-ul-Mulk aur Shahinsha-e-Kaaenaat ki baghawat par utar aata ha aur uski ibaadat mein ghairullah ko mutawaazi haisiyat de deta hai, aisa shakhs ghazab-e-Ilaahi ka mustahiq kyoun na hoga?

Allah Ta'ala intihaai Rauf-o-Raheem aur Ghafoor-o-Ghaffar hai. Magar shrik ke maamla mein Surah an-Nisa mein usne farmaya hai:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا ﴿۴۸﴾

Beshak Allah Ta'ala Bas Shirk Ko Hi Maaf Nahi Karta, Uske Maa-siwa Jis Qadar Bhi Gunah Hain, Wo Jiske Liye Chaahta Hai Maaf Kar Deta Hai Aur Allah Ta'ala Ke Saath Jisne Kisi Doosre Ko Shareek Thehraaya, Usne Allah Ta'ala Par Bohtan Baandhkar Bade Gunah Ka Irtikaab Kiya. (Surah an-Nisa: 48)

[1] T: (مُتَوازی) Baraabar-baraabar, ham-muqaabil, mutaabiqat rakhne waala, mushaaba [RKT]

Surah al-Maaida mein to Allah ne bade shadeed lehje mein mushrik ka anjaam bayan karte hue farmaya:

اِنَّهٗ مَنۡ يُّشۡرِكۡ بِاللّٰهِ فَقَدۡ حَرَّمَ اللّٰهُ عَلَيۡهِ الۡجَنَّةَ وَمَاۡوٰىهُ النَّارُ ؕ وَمَا لِلظّٰلِمِيۡنَ مِنۡ اَنۡصَارٍ

Jisne Allah Ke Saath Kisi Ko Shareek Thehraaya, Us Par Allah Ne Jannat Haraam Kardi Hai Aur Uska (aakhri) Thikaana Naar-e-Jahannam Hai Aur Aise Zaalimo'n Ka (us din) Koi Madadgaar Nahi Hoga. (Surah al-Maaida: 72)

## Anjam-o-Tardeed-e-Shirk: Hadees-e-Rasool ﷺ Ki Raushni Mein:

Shirk ki mazammat-o-tardeed aur ahle shirk ka anjaam-e-badd Allah Ta'ala ki kitab ki tarah hi Nabi-e-aakhir uz zama ﷺ ke irshadaat ki raushni mein bhi mutaiyyan hai. Chunache Bukhari-o-Muslim aur Abu Dawood-o-Nasai Sharif mein hai ke Nabi-e-Akram ﷺ ne irshad farmaya:

اِجْتَنِبُوْا الْسَّبْعَ الْمُوْبِقَاتِ:

"*7 halaakat-angez-o-balaa-khez cheezo'n se bacho*". Aap ﷺ se poocha gaya ke: "*Aye Allah ke Rasool ﷺ! Wo kaun kaunsi hain?* Tab Aap ﷺ ne un saato'n ko ek-ek karke shumaar farmaya aur un saato'n mein se sabse pehle jiska naam liya wo tha: '...اَلْشِّرْكُ بِاللهِ' "*Allah ke saath kisi doosre ko (uski zaat-o-sifaat ya ibadaat mein) shareek karna*". Aur uske baad Nabi ﷺ ne jaadu, qatl-e-naahaq, sood-khori, yateem ka maal kha jaane, jihad ke din maidaan mein faraar hone aur paak-daama bholi-bhali momin aurato'n par tohmat lagaane ke gunah ginwaae. (Bukhari; Muslim; Abu Dawood; Nasai; Sahih al-Jaame: V1 P92; Irwa al-Ghaleel: 1202, ,1335, 2365)

Nabi ﷺ ke is irshad-e-giraami se maaloom hua ke shirk sabse bada halaakat-angez jurm aur balaa-khez gunah-e-kabira hai.

Bukhari-o-Muslim ki ek hadees mein hai ke Nabi ﷺ ne apne sahaba رضی اللہ عنہم se mukhaatib ho kar farmaya:

أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟

"*Kya main tumhe'n kabira gunaho'n mein se bhi sabse bade gunaho'n ke baare mein aagaah na karu'n?*"

Aap ﷺ ne ye baat teen (3) martaba dohraai, to Sahaba Kiraam رضی اللہ عنہم ne arz kiya: "*Kyoun nahi*". Tab, Aap ﷺ ne chaar (4) gunaho'n mein se sabse pehle jiska naam liya, wo tha: 'اَلْشِّرْكُ بِاللّٰهِ...' "*Allah Ta'ala ke saath kisi ko shareek banaana. Iske baad waalidain ki nafarmani karna, jhooti gawaahi dena, jhoot bolna zikr farmaya*". (Bukhari: H2766; Muslim: 47 wa ma an Nawavi: 1/2/81; Sahih Abu Dawood: H2498; Sahih Nasai: H3432; Sahih al-Jaame: H144; Majmua az Zawaaid lil Haithami: V1 P27; Al Kabaair liz Zahabi: P8)

Muslim-o-Musnad Ahmad aur Sahih ibne Khuzaima mein irshad-e-Nabawi ﷺ hai: 'ثِنْتَانِ مُوْجِبَتَانِ...' "*Do (2) cheeze'n waajib kar dene waali hain*". Ek sahabi رضی اللہ عنہ ne poocha: "*Aye Allah ke Rasool ﷺ! Wo kya hain?*" To Aap ﷺ ne irshad farmaya:

مَنْ مَاتَ يُشْرِكُ بِاللّٰهِ شَيْئًا دَخَلَ النَّارَ ، وَمَنْ مَاتَ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا دَخَلَ الْجَنَّةَ.

"*Jo aadmi is haalat mein mar gaya ke wo Allah Ta'ala ke saath (uski zaat-o-sifaat ya uski ibadaat mein) kisi ko shareek thehraata tha, to wo dozakh ki aag mein daakhil hoga aur jo shakhs is haalat mein mara ke usne Allah Ta'ala ke saath (uski zaat-o-sifaat ya uski ibadaat mein) kisi ko shareek na thehraaya to wo jannat mein daakhil hoga*". (Mukhtasar Muslim lil Albani: H52; Sahih al-Jaame: H6551)

Bukhari-o-Muslim mein Hazrat Abdullah bin Masood رضی اللہ عنہ se marwi hai ke kisi ne Nabi-e-Akram ﷺ se daryaaft kiya:

أَيُّ الْذَّنْبِ أَكْبَرُ عِنْدَ اللّٰهِ؟ فَقَالَ: أَنْ تَدْعُوَ لِلّٰهِ نِدّاً وَهُوَ خَلَقَكَ.

"*Allah Ta'ala ke nazdeek sabse bada gunah kaunsa hai?*" Us par Aap ﷺ ne farmaya: "*(Sabse bada gunah ye hai ke) Tu kisi ko Allah Ta'ala ka shareek banaae, halaanke tujhe Allah Ta'ala ne paeda kiya hai*".

Aur phir Nabi ﷺ ne qatl-o-zina ka zikr farmaya aur Aap ﷺ ke is irshad ki tasdeeq mein Allah Ta'ala ne Surah al-Furqan ki ayat 68 naazil farmadi:

وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ۙ﴿۶۸﴾

(Allah Ta'ala ke mehboob bande wo hain) Jo Allah Ta'ala Ke Saath Kisi Doosre Ko Nahi Pukarte, Na Kisi Ko Naahaq Qatl Karte Hain Aur Na Hi Zina Karte Hain Aur Jo Koi In Umoor Ka Irtikaab Kare, Wo Gunah-e-Kabira

Ka Irtikaab Karta Hai. (Surah al-Furqan: 68) (Bukhari ma Al-Fath: 6861; Muslim ma Nawavi: 1/2/80)

Bukhari Sharif mein irshad-e-risaalat ma-aab ﷺ hai:

اَلْكَبَائِرُ: اَلْاِشْرَاكُ بِاللهِ وَعُقُوْقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِيْنُ الْغَمُوْسُ.

"*Allah Ta'ala ke saath kisi ko shareek karna, waalidain ki nafarmani karna, naahaq qatl karna aur jhooti qasam khaana kabira gunah hain*".

Ibne Majah mein Hazrat Abu Darda ؓ bayan karte hain ke Nabi ﷺ ne farmaya:

لَا تُشْرِكْ بِاللهِ شَيْئًا وَإِنْ قُطِعْتَ أَوْ حُرِّقْتَ.

"*Allah Ta'ala ke saath kisi ko shareek mat banaana, chaahe tumhe'n qatl hi kyoun na kar diya jaae aur aag mein hi kyoun na jala diya jaae*". (Ibne Majah: Sahih al-Jaame: H7339)

## Talimaat-e-Shaikh Jilaani ؒ Aqida Tauhed Ke Mutaalliq:

Hazrat Shaikh Abdul Qaadir Jeelani ؒ ki zaat-e-giraami ya aapke mazaar ko to logo'n ne shirk ka zariya bana liya hai, warna haqiqat ye hai ke wo khud aqida-e-tauheed mein bade pukhta-kaar[1] the aur is silsila mein unki taalimaat nihayat imaan-afroz hain. Chunache wo Khaliq ko chodkar kisi makhlooq se maangne waale ko wo be-aql qaraar dete hain.

Jaisa ke unki tasneef "*Al Fathur Rabbani*" ki Majlis-e-Awwal par hi likha hai:

"*Wohi tamaam cheezo'n ka paeda karne waala hai aur tamaam ashiya usi ke qabza-o-ikhtiyaar mein hain. Aye ghairullah se talab karne waale! Tu aqalmand nahi hai. Kya koi aisi cheez bhi hai, jo Allah ke khazano'n mein na ho? Jabke khud Allah Ta'ala ne Surah Hijr: 21 farmaya: Koi Aisi Cheez Nahi Ke Jiske Khazane Hamare Paas Nahi*". (Fathur Rabbani: P4)

Wo har cheez ka faail[2] sirf Allah Ta'ala hi ko samajhte the aur us mein kisi doosre ka koi dakhal nahi maante the, jaisa ke unki kitab "*Fathul*

[1] T: (پُخْتَه کار) Tajarbakaar, apne kaam mein hoshiyaar, experienced, expert [RKT]
[2] T: Kisi kaam ka karne waala, murtakib [RKT]

*Ghaib*" Maqaala # 3 mein likha hai:

"*Har kaam ka haqiqi faail sirf Allah Ta'ala hi hai aur Allah ke siwa harkat dene waala aur thehraane waala koi nahi. Khair-o-Shar, nafa-o-nuqsaan, mana-o-ataa, bast-o-kushaad*[1]*, maut-o-hayaat, izzat-o-zillat aur ameeri-o-faqeeri Allah ke siwa kisi ke haath mein nahi hai*". (Fathul Gaib: Maqaala: # 3)

Sirf Allah hi ke har qism ke nafa-o-nunqsaan par qaadir hone ke baare mein unho'n ne apni shorah-e-aafaaq[2] kitab "*Ghuniyatut Taalibeen"* (taba' Nool Kishor) mein likha hai:

"*Allah Ta'ala ne jo kuch kiya hai, lauh-e-mahfooz mein likh diya hai. Uske siwa kisi makhlooq koi koi chara-kaar*[3] *nahi. Agar tamaam makhluqaat mil kar kisi ko nafa pohonchaana chaahe'n jo Allah ne uske muqaddar mein nahi likha, to wo use nafa nahi pohoncha saktee'n. Aur agar tamaam makhluqaat kisi ko nuqsaan pohonchaane ke darpe ho jaae'n jo Allah ne uski qismat mein nahi likha, to wo use nunqsaan nahi pohoncha saktee'n. Jaisa ke Hazrat Ibne Abbas ﷺ se marwi hadees mein hai ke Nabi ﷺ ne farmaya ke irshad-e-Ilaahi hai: "Agar aapko Allah takleef pohonchaae to use usi ke siwa door karne waala koi nahi, wo apne bando'n mein se jise chaahta hai, apna fazl-o-karam pohonchata hai"*.

Peer Saahab mausoof ka aqida hai ke Allah Ta'ala ki likhi hui taqdeer koi nahi badal sakta, chunache wo apni kitab Fathul Ghaib mein likhte hain:

"*Hazrat Abdullah bin Abbas ﷺ se marwi hai ke main ek dafa Nabi ﷺ ke peeche sawaari par sawaar tha, mujhe Aap ﷺ ne farmaya: "Aye ladke! Tu har waqt Allah Ta'ala ko nigah mein rakh (yaane uske ahkaam-o-hudood ki hifaazat kar) Allah tujhe apni hifaazat mein rakhega aur tu use madad karne waala paaega aur jab tu sawaal kare to sirf Allah hi se kar aur jab tu madad chaahe to sirf Allah hi se madad maang. Kyounke jo kuch hone waala hai, use likh kar taqdeer ka qalam khushk ho chuka*

[1] T: (کُشاد) Kushaada, wasee, faraakh, khula hua [RKT]
[2] T: (شُہرَۂ آفاق) Duniya mein mashoor, door-door tak sab ko maaloom, famous, renowned [RKT]
[3] T: (چارَہ کار) Kaam ki tadbeer, kaam ka tariqa, solution of work [RKT]

*hai aur agar tujhe tamaam bande aisa faaeda pohonchaana chaahe, jo teri taqdeer mein nahi likha hai, to wo us kaam par qudrat nahi rakhte aur agar tamaam log aisa nuqsaan pohonchaana chaahe'n to tere muqaddar mein nahi likha gaya to wo us kaam par qudrat nahi rakhte".* (Sahih Tirmizi: H2043; Musnad Ahmad: V1 P293-303)

Is mazkoora hadees ko naqal karke mausoof farmate hain: "*Har momin ko chaahiye ke is hadees sharif ko apne dil ka aaina, apna odhna bichona aur har waqt ka mauzoo-e-guftagu banale aur apni tamaam harakaat-o-sakanaat mein is par amal kare, taake duniya-o-aakhirat mein salaamat rahe aur Allah ki rahmat ke saath izzat paae*". (Fathul Ghaib: Maqaala Number: 42 (ba-hawaala) Murshid-e-Jilaani ﷺ Ke Irshadaat-e-Haqqani: P82-86 Muallif: Maulana Muhammad Haneef Yazdani)

## Haajat Rawa Aur Mushkil Kusha Kaun?

Shaikh Abdul Qaadir Jilaani "Fathul Ghaib" mein likhte hain: "*Tujhe sirf ek hi se maangna chaahiye aur tujhe dene waala bhi sirf ek hi hai aur tera maqsood bhi ek hi hai aur wo tera parwardigaar hai, jiske haath mein baadshaho'n ki peshaniya'n aur tamaam makhlooq ke dil hain*". (Fathul Ghaib: P30)

Wo apni kitab mein likhte hain: "*Usi Allah se sab kuch mango, ghairullah se na mango, apne jaisi makhlooq ke saamne zaleel na ho. Sawal bhi usi se karo, aur tera maamla sirf usi ke saath ho, kisi doosre ke saath na ho*". (Fathul Ghaib: P15)

Fathul Ghaib mein aage chalkar likhte hain: "*Momin log apne dilo'n mein sirf Allah Ta'ala se darte hain aur sirf usi se hi ummeed rakhte hain, apni haajate'n usi ke saamne pesh karte hain, kisi doosre ke saamne nahi, wo sirf usi ke darwaze ki taraf laut-te hain, kisi doosre ki chaukhat par nahi jaate*". (Fathul Ghaib: P543)

Usi kitab ke P309 par likhte hain: "*Tujh par afsos hai! Agar Allah tujhe makhlooq ke haatho'n nafa pohonchaana chahega to nafa pohonchaega aur agar nuqsaan pohonchaane ka iraada karega to aisa hi hoga. Wohi unke dilo'n ko musakkhar karne waala hai aur wohi naram ya sakht banaane waala, wohi zinda karta hai aur wohi maarta hai. Wohi dene waala aur wohi na dene waala hai, wohi izzat-o-zillat aur*

*bimaari-o-sehat dene waala hai, wohi pet bharne waala aur wohi bhooka rakhne waala hai, wohi pehnaane waala aur wohi nanga rakhne waala, wohi mohsin aur wohi wahshat taari karne waala hai. Wohi awwal, wohi aakhir, wohi zaahir, wohi baatin aur wohi sab kuch hai, na ke koi doosra*". (Fathul Ghaib: P309)

Ghuniyatut Taalibeen (Arabi Urdu, matbua Nol Kishor) mein likhte hain: "*Allah Ta'ala ne har ek muqaddar mein rozi likhdi hai aur taqseem kardi hai aur usse koi kami-beshi nahi kar sakta aur na hi use koi rok sakta hai, na usme koi darshati-o-sakhti*[1] *waaqe ho sakti hai, na naoomat-o-narmi*[2]*, aur koi shakhs kal ki rozi aaj nahi kha sakta aur na hi Zaid ka hissa Umar (ya kisi doosre) ko mil sakta hai*". (Ghuniyatut Taalibeen: P113)

Usi kitab mein aage likhte hain: "*Allah ke banaae hue (aur uske hukm) ko koi radd nahi kar sakta aur na hi uske banaae hue mein koi tabdeeli kar sakta hai. Jise usne izzat di, use koi zaleel nahi kar sakta aur jise usne zaleel kar diya, use koi izzat dene waala nahi. Jise Allah ne jaamiyyat*[3] *bakhshi, use koi paraganda*[4] *nahi kar sakta (uska shiraaza nahi bikher sakta) uska koi shareek nahi aur uske siwa koi maabood-e-bar-haq nahi hai*". (Ghuniyatut Taalibeen: P663)

Usse aage likhte hain: "*(Tauraat mein hai) Allah Ta'ala farmata hai: Wo shakhs maloon hai, jo kisi apne jaisi makhlooq par bharosa karta hai, baaz riwayaat mein hai ke Allah Ta'ala ka irshad hai: Mujhe apni izzat-o-buzurgi aur jalaal ki qasam! Jo shakhs mere siwa kisi doosre se ummeede'n rakhta hai, main uski ummeed zaroor qata karunga aur use unhi logo'n ke ma-baen zaleel-o-khwaar karunga. Use apni qurbat se door aur wisaal*[5] *se mehroom kar dunga. Aaya sakhti ke waqt mere siwa doosro'n se ummeede'n rakhte ho? Aur apne kahaylaat se ghairo'n ke darwaze khat-khataate ho? Halaanke unke darwazo'n par taaley pade hain aur unki chabiya'n mere hath mein hain*". (Ghuniyatut Taalibeen: P757) (ba-hawaala Murshid-e-Jilaani Ke Irshadaat-e-Haqqani: P103-107)

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[1] T: (دُرُشْتی) Sakhti, be-rehmi [FL]
[2] T: (نَعُومَت) Nazaakat, pakeezgi, narmi [RKT]
[3] T: (جَمْعِیَّت) Jama karna [RKT]
[4] T: (پَراگَنْدَہ) Bikhra hua, pareshaan, muntashir, scattered [RKT]
[5] T: (وِصال) Mulaqaat, milna, qurb, milan [RKT]

## Shirk Aur Uski Saza:

Shaikh Abdul Qaadir Jilaani رحمۃ اللہ علیہ ke nazdeek mazkoora-baala saare umoor shirk hain aur mushrik ki saza aur uski bakhshish na hone ke baare mein Ghuniyatut Taalibeen mein farmaya: "*Hazrat Ali رضی اللہ عنہ se marwi hai ke Nabi صلی اللہ علیہ وسلم ka irshad hai: "Allah Ta'ala tamaam makhlooq ka hisaab lega, siwaae us shakhs ke jisne Allah ke saath kisi ko shareek thehraaya, uska hisaab nahi liya jaaega, balke use seedha jahannam mein jaane ka hukm de diya jaaega"*. (Ghuniyatut Taalibeen: P130)

Hazrat Shaikh Abdul Qaadir Jilaani رحمۃ اللہ علیہ ne Fathul Ghaib mein likha hai: "*Shirk sirf buth-parasti hi ka naam nahi, balke nafs-parasti bhi shrik hai*". Yaane Allah ke ahkaam aur uske farameen ko chodkar khwahishaat ki paerawi karna, rasm-o-riwaaj ki paabandi aur khwahishaat-e-biraadari par amal-paera hona bhi shrik hai.

Qabro'n par sajde karne waale log Peer Jilaani رحمۃ اللہ علیہ ke nazariya-e-tauheed ke baare mein in imaan-afroz irshadaat par ghaur farmae'n! Mausoof Ghuniyatut Taalibeen mein raqamtaraaz hain: "*Hazrat Qais bin Saad رضی اللہ عنہ se marwi hai ke main Hira ki taraf gaya, to dekha ke log apne baadshah ko sajda karte hain, main Rasool Allah صلی اللہ علیہ وسلم ki khidmat mein haazir hua aur arz kiya ke aye Allah ke Rasool صلی اللہ علیہ وسلم! Aap صلی اللہ علیہ وسلم is baat ke ziyada haqdaar hain ke log aapko sajda kare'n. Aap صلی اللہ علیہ وسلم ne farmaya: Mujhe bata, agar tu meri qabr ke paas se guzarta, to kya qabr ko sajda karta? Maine arz kiya: Nahi. To phir Aap صلی اللہ علیہ وسلم ne farmaya: Agar main kisi ko hukm deta ke ghairullah ko sajda karo, to aurato'n ko hukm deta ke wo apne shauharo'n ko sajda kare'n. Kyounke Allah ne mardo'n ke aurato'n par aise huqooq muqarrar farmae hain*". (Ghuniyatut Taalibeen: P87)

Buth ya Sanam kya hai? Is silslia mein Peer Jilaani رحمۃ اللہ علیہ apni kitab Al Fathur Rabbani mein likhte hain: "*Aye insan! Tu ye kehta hai 'لَا اِلٰهَ اِلَّا اللّٰهُ' Allah ke siwa koi maabood-e-bar-haq nahi, halaanke tere dil mein kai maabudaan-e-baatila jaaguzee'n*[1] *hain. Allah ko chodkar har wo cheez jis par tu (ma-fauq al fitrat umoor mein) bharosa kare ya ummeede'n waabasta kare, wo tera buth hai*". (Fathur Rabbani: Majlis # 38; Murshid-e-Jilaani Ke

[1] T: (جاگزیں) Qaaem, basaa hua, sabat [RKT]

Irshadaat-e-Haqqani: P110-115-117-118-120)

Hazrat Jilaani ﷺ ne apne mureedo'n ke naam jo aakhri paegham choda hai, wo unki kitab Fathul Ghaib mein mazkoor hai. Jo kuch youn hai ke marz-e-wafaat mein Aap ﷺ ke saahibzada Shaikh Abdul Wahhab ﷺ ne arz kiya, ke mujhe aisi wasiyyat farmaiye, jis par main aapke baad amal-paera ho saku'n. To unho'n ne farmaya: "*Tujh par laazim hai ke hamesha Allah Ta'ala se darta reh, aur uski makhlooq mein se kisi se khofzada na ho. Allah ke siwa kisi se ummeede'n aur haajaat waabasta na kar aur har haajat usi se talab kar. Allah ki tauheed-e-zaat-o-sifaat mein pukhta-kaar reh, kyounke tauheed-e-Baari Ta'ala par sabka ijma-o-ittifaaq hai*".
(Murshid-e-Jilaani Ke Irshadaat-e-Haqqani: P153)

## Badd-Faali Ya Badd-Shugooni:

Islami aqaaid ki bunyaad ye hai ke har musalman ka ye imaan ho ke is poori kaaenaat ka Khaliq-o-Maalik aur tamaam umoor ki tadbeer-o-tasarrufaat mein mukhtaar-e-kul sirf Allah Ta'ala hi hai. Makhlooq mein se kisi shakhsiyat ko karobaar-e-jahan ke intezaam aur bani-e-aadam ke umoor ki tadbeer mein koi dakhal haasil nahi, aur Allah ke siwa kisi ko ye ikhtiyaar nahi ke wo kisi ki qismat bigaade ya sawaare, kisi ka kaam rok de aur kisi ka hone de. Nafa-o-nuqsaan pohonchaana sirf Maalik-e-arz-o-samaa hi ke hath mein hai. Is qism ke tamaam shukook-o-shubhaat ka izaala[1] khud Allah Ta'ala ne Surah Yunus mein farma diya hai aur apne Ashraf-ul-Khalq ﷺ ki zabaan se kehelwa diya hai:

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ ضَرًّا وَّلَا نَفْعًا اِلَّا مَا شَآءَ اللّٰهُ ؕ

(Aye mere Nabi! logo'n se) Keh De'n Ke Main to Khud Apne Nafa-o-Nuqsaan Ka Bhi Koi Ikhtiyaar Nahi Rakhta, Siwaae Uske Jo Allah Chaahe.
(Surah Yunus: 49)

Aur usi Surah mein aage farmaya:

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚ وَاِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ؕ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

Agar Allah Tumhe'n Koi Takleef Pohonchade To Usi Ke Siwa Us Takleef

[1] T: (ازالہ) Zaael karna, door karna, mitaana [FL]

Ko Door Karne Waala Koi Nahi Aur Agar Allah Ta'ala Ko Koi Bhalaai Ataa Karna Chaahe, To Duniya Ki Koi Taaqat Uske Fazl Ko Nahi Rok Sakti. (Surah Yunus: 107)

In qurani ayaat ki roo se jab Allah Ta'ala ke siwa koi kisi ke nafa-o-nuqsaan ka maalik nahi aur na hi koi kisi ki qismat sawaar sakta hai aur na bigaad sakta hai, to phir maaloom nahi kya wajah hai ke aaj be-shumaar log ajeeb-o-ghareeb khayalaat ka izhaar karte phirte hain? Koi samajhta hai ke billi raasta kaat gai hai aur main jis kaam ke liye jaa-raha tha, wo ab nahi ho sakega. Koi ghar se kisi kaam ke liye rawaana hua, aur peeche se koi awaaz dede, to jaane waala wahee'n hathyaar phenk deta hai ke bas, ab jaana fuzool hai, mere kaam nahi ho paaega. Kisi ko rawaangi ke waqt cheenk aagai hai, jo nahoosat ki alaamat banaadi gai hai. Koi kehta hai, kya kahenji! Aaj to saara din hi barbaad ho gaya hai, kyounke subh ghar se nikalte hi falaa'n shakhs se saamna ho gaya tha.

Koi maah-e-safar ko manhoos samajhta hai, kuch mangalwar ko shimaal ki taraf safar karna, nakaami ki nishani samajhte hain. Ye tamaam khayalaat-o-nazariyaat zamana-e-jaahiliyat ki yadgaare'n hain, joo'n-joo'n aqida-e-tauheed se hamari giraft dheeli hoti jaarahi hai, imaan kamzor ho raha hai aur ham par zaeef-ul-etiqaadi[1] ghaalib aarahi hai aur ye jaahilaana tasawwur janam le rahe hain.

Nabi-e-Akram ﷺ ki besat-o-nubuwwat se qabl arab bhi is qism ki bad-shugooni ya bad-faali lene ka aqida rakhte the. Bimaari mein choot-chaat ke qaayal the. Parinda uda kar faal nikaala karte the aur agar wo daaee'n jaanib udh gaya to samajh lete ke ham jis kaam par rawaana ho rahe hain, wo ho jaaega aur agar wo parinda baaee'n jaanib udh jaata to kaam na hone ka yaqeen karke us din wo ghar mein hi baith jaate the. Ullu ki aawaaz se bad-shugooni lete the, maah-e-safar aur chahrshumba (budhwaar) ko manhoos samajhte the. Maah-e-shawwal mein shaadi biyaah ko accha nahi jaante the. Hawaao'n ke chalne, mausam badalne aur baarish hone ko sitaaro'n ki taaseer qaraar dete the.

Bukhari-o-Muslim mein hai, Hazrat Zaid bin Khalid Johni رضی اللہ عنہ farmate hain ke Hudaibiyya ke muqaam par ek raat baarish hui, subh ki namaz

[1] T: (اِعْتِقادی) Etiqaad se mansoob, wo baat jiska etiqaad ho, jiska yaqeen kar liya gaya ho [RKT]

padhakar Nabi ﷺ ne logo'n se famraya: 'أَتَدْرُوْنَ مَاذَا قَالَ رَبُّكُمْ؟' "*Kay tum jaante ho, ke tumhare Rabb ne kya farmaya?*"

Sahaba ؓ ne kaha: 'اَللّٰهُ وَرَسُوْلُهُ أَعْلَمُ' "*Allah aur uske Rasool ﷺ hi behtar jaante hain*".

Aap ﷺ ne farmaya: "*Allah Ta'ala ne farmaya:* 'أَصْبَحَ مِنْ عِبَادِيْ مُؤْمِنٌ بِيْ وَكَافِرٌ' *Aaj subh mere bahut se bande momin ho gae aur bahut se kaafir.*

فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللّٰهِ وَرَحْمَتِهِ فَذٰلِكَ مُؤْمِنٌ بِيْ وَكَافِرٌ بِالْكَوَاكِبِ.

*Pas jisne ye kaha ke ham baarish Allah ke fazl-o-karam aur uski rahmat se diye gae hain, wo mujh par imaan laaya aur usne sitaaro'n se kufr kiya. Aur jisne ye kaha ke ham falaa'n-falaa'n sitare ki wajah se baarish diye gae hain, to usne mujhse kufr kiya aur sitaaro'n par imaan laaya*". (Bukhari: H846; Muslim ma Nawavi: 1/2/59/60; Az Zawaajir lil Haithami: V2 P110)

Bhoot paret par bhi is tarah yaqeen rakhte the, ke bhoot tarah-tarah ki shakle'n badal kar logo'n ko ghalat raaste par daalte hain aur kasht-o-khoon[1] kar jaate hain. (Taqwiyatul Imaan: P85-90; Tat-heer al Mujtamaat Qazi Ahmad bin Hajar: P72-76; Kitab ut Tauheed (Ma'a Sharah): P237-256)

Ye tamaam umoor choonke Aqida-e-Tauheed aur Imaanbillah ke khilaaf the, in sabse shirk ki boo aati thi, lihaaza in shirkiya nazariyaat ko radd karne aur Shirk-e-Akbar ki taraf le jaane waale in chor darwazo'n ko band karne ke liye Nabi-e-Akram ﷺ ne unhe'n baatil qaraar diya hai.

Chunache Abu Dawood, Sahih Ibne Hibban aur Musnad Ahmad mein irshad-e-Nabawi ﷺ hai: 'اَلطِّيَرَةُ شِرْكٌ ، اَلطِّيَرَةُ شِرْكٌ ، اَلطِّيَرَةُ شِرْكٌ' "*Parinda udaakar badd-shugooni lena shirk hai, parinda udaakar faal-e-badd lena shirk hai, parinda udaakar faal-e-badd lena shirk hai*". (Sahih Abu Dawood: H3309; Mawaarid uz Zamaan: H1427; Musnad Ahmad: V1 P438; As Sahiha lil Albani: H430; Hidayatul Mustafeed: V2 P856)

Tirmizi, Ibne Majah aur Musnad Ahmad mein irshad risaalat-e-ma-aab ﷺ hai:

[1] T: (کَشْت) Takleef, musibat [RKT]

مَنْ رَدَّتْهُ الطِّيَرَةُ مِنْ حَاجَتِهِ فَقَدْ أَشْرَكَ، قَالُوْا : فَمَا كَفَّارَةُ ذٰلِكَ؟ قَالَ : أَنْ تَقُوْلَ : اَللّٰهُمَّ لَا خَيْرَ اِلَّا خَيْرُكَ وَلَا طَيْرَ اِلَّا طَيْرُكَ وَلَا اِلٰهَ غَيْرُكَ.

*"Jis shakhs ko parinde se li gai faal-e-badd apne kaam se rok diye. Usne shirk kiya. Sahaba Kiraam ﷺ ne arz kiya: Uska kaffara kiya hai? To Aap ﷺ ne farmaya: Uska kaffara ye dua hai"*

اَللّٰهُمَّ لَا خَيْرَ اِلَّا خَيْرُكَ وَلَا طَيْرَ اِلَّا طَيْرُكَ وَلَا اِلٰهَ غَيْرُكَ.

Aye Allah! Teri khair ke siwa koi khair nahi, teri taqdeer ke saamne koi parinda kuch nahi aur tere siwa koi maabood-e-bar-haq nahi. Sahih Tirmizi: H1314; Ibne Majah: H3538; Musnad Ahmad: V2 P220; Majmua az Zawaaid: V5 P105; Sahih al-Jaame: H6264; As Sahiha: V3 P54 H1095; Hidayatul Mustafeed: V2 58_259)

## Tahaffuz-e-Aqida Ke Liye Door-ras Tadabeer-e-Nabawi ﷺ:

Jo shakhs ye samajhta hai ke kaam par rawaana hone se qable hi cheenk aagai ya billi raasta kaat gai, ya peeche se kisi ne aawaaz dedi hai to ab mera kaam nahi hoga. Usne daanista[1] ya jaan boojh kar nahi to naa-daanista ya anjaane mein billi ya peeche se aawaaz dene waale ko nafa-o-nuqsaan ka maalik qaraar de diya hai. Jo sirf Allah Ta'ala ka khaassa[2] hai, aise hi jo aadmi maah-e-safar ya shawwal ko aur roz-e-mangal ya budh ko manhoos qaraar deta hai, wo Allah Ta'ala ke intezaam ko naaqis qaraar deta aur uski taqseem ko ghalat samajhta hai.

Parinda udhkar kaam hone ya na hone ki faal lene waala parinde ko kya samajh baitha hai? Kya use Allah Ta'ala ke khaassa, ghaib-daani se kuch hissa mila hua hai? Bhai! Ye sab shaitaan ki chaale'n hain. Jab wo dekhta hai ke ye musalman khule taur par Allah Ta'ala ke saath kisi ko shareek nahi banaaega. Tab wo use in chor darwazo'n mein daakhil hone ki targheeb dene lagta hai aur apne harbe mein wo kaafi kaamyaab ja raha hai. Kyounke aaj jaahilaana rusoom-o-nazariyaat ne phirse baal-o-par nikaalne shuru kar diye hain, balke kaseer afraad-e-muaashara ke dilo'n mein unho'n ne narm-gosha bana liya hai. Jabke hamare rasool-e-rahmat ﷺ ne 1400 baras pehle in nazariyaat ki khuli taur par tardeed kardi thi.

[1] T: (دانِسْتَه) Jaan-boojh kar, qasdan [RKT]
[2] T: (خاصَّه) Khusoosiyat, khoobi [RKT]

Chunache Sahih Bukhari-o-Muslim mein irshad-e-Nabawi ﷺ hai:

لَا عَدْوَىٰ وَلَا طِيَرَةَ وَلَا هَامَّةَ وَلَا صَفَرَ.

"*Bimaari mein choot-chaat ko maanna, parinda uda kar faal lena, ullu ki awaaz se badd-shugooni lena aur maah-e-safar ko manhoos samajhna fuzool baate'n hain*". (Ba-hawaala Mishkat: H4577; Sahih al-Jaame: H7527-7534)

Sahih Bukhari-o-Sahih Muslim ki ek riwayat mein hai ke jab Nabi ﷺ ne 'لَا عَدْوَىٰ وَلَا طِيَرَةَ وَلَا هَامَّةَ وَلَا صَفَرَ' farmaya to ek eraabi[1] ne kaha: "*Aye Allah ke Rasool ﷺ! Acche bhale hirno'n ki tarah oont registaan mein hote hain, ek khaarish-zada ount un mein aakar mil jaata hai aur sabko khaarish-zada kar deta hai*?" To Aap ﷺ ne farmaya: "*Agar aapka ye khayal hai ke choot-chaat aur bimaari mutaaddi[2] hoti hai, to ye bataae'n ke is pehle oont ko bimaari kaise aur kaha'n se lag gai?*". (Bukhari: H5707-5717; Muslim ma Nawavi: 7/14/213; Mishkat: 4578; Sahih al-Jaame: H7529)

Muslim Sharif mein ye alfaaz bhi hain: 'لَا نَوْءَ وَلَا غُوْلَ' "*Baarish hone mein burjo'n ya sitaaro'n ki taasiraat aur bhoot-paret sab bekar baate'n hain*". (Muslim ma Nawavi: 7/14/216, (لَا نَوْءَ) ke alfaaz hadees-e-Abu Huraira رضی اللہ عنہ aur (وَلَا غُوْلَ) ke alfaaz hadees-e-Jabir رضی اللہ عنہ mein hain. Nez dekhiye Mishkat: H4579-4580; Sahih al-Jaame: H7521-7534)

Is hadees mein sirf ek jumla qadar-e-wazaahat talab hai, ke Aap ﷺ ne farmaya hai: 'لَا عَدْوَىٰ' "*Choot-chaat koi cheez nahi*".

Ya ba-alfaaz-e-deegar koi marz-e-mashiyyat-e-Ilaahi ke baghair ek se doosre tak muntaqil nahi ho sakta. Dar asal ahd-e-jaahiliyat mein logo'n ka tasawwur ye tha ke Allah Ta'ala ke siwa bhi koi hasti maujood hai, jo banaao bigaad, marz-o-shifa aur deegar umoor ka ikhtiyaar rakhti hai, jo ke saraasar shirk hai. Is andaaz se sochne waale shakhs ke dil se Allah Ta'ala ki qudrat ka sahih tasawwur maadoom-o-khatam[3] ho jaata hai aur uske bar-aks ghairullah ki taaqat-o-ikhtiyaar ka tasawwur raasikh ho jaata hai. Haa'n agar Allah Ta'ala se hone aur ghairullah se na ho sakne

[1] T: (اَعْرابِی) Arab ka sehra-nasheen, arab ka baddu, dehaati [RKT]
[2] T: (مُتَعَدّی) Ek se doosre par asar karne waala, phael jaane waala [RKT]
[3] T: (مَعْدُوم) Fanaa, ghaayab [RKT]

ka yaqeen dil mein jaguzee'n ho jaae to uske baad asbaab-o-zaraae ke istemaal mein chandaa'n muzaaiqa nahi.

Nabi-e-Akram ﷺ ne isi aqida-e-tauheed ki hifaazat ke liye intihaai door-ras tadabeer ikhtiyaar farmae'n, hatta ke Sahih Bukhari aur Musnad Ahmad mein irshad-e-Nabawi ﷺ hai: ‘فِرَّ مِنَ الْمَجْذُوْمِ كَمَا تَفِرُّ مِنَ الْأَسَدِ’ "*Kodhi se is tarah door bhaago, jis tarah tum sher se bhaagte ho*". (Bukhari: H5707; Mishkat V2 H4577; Sahih al-Jaame: H7530)

Musnad Ahmad ki ek ahdees mein irshad risaalat-e-ma-aab ﷺ hai: "*Jis ilaaqe mein taaoon[1] ki wabaa phaili hui ho, waha'n se baahar koi na jaae aur na baahar se koi waha'n aae*". (Musnad Ahmad: V1 P178, 180, 186 V3 P206, 208, 210, 416, 735)

Ye door-ras[2] hifazati tadabeer sirf is liye thee'n ke agar kisi ke taqdeer mein wo bimaari likhi thi aur waha'n jaane par zaahir ho gai ho to kahee'n wo ya doosre log ye na samjhne lage'n ke ye bimaari unhi se lagi hai. Halaanke bimaar karna ya shifa dena Allah Ta'ala ke ikhtiyaar mein hai. Lihaaza dil mein ye yaqeen rahe ke is duniya mein jo kuch ho raha hai, sab mashiyyat-e-Ilaahi se ho raha hai. Aur saath hi saath taaoon-o-kodh mein mubtala logo'n se ikhtilaat[3] rakhne mein ehtiyaat rakhe'n, taake shaitaan ke daao mein aakar aqida ko thes na pohonch sake, agar ye aqida-o-amal apna liya jae to phir choot-chaat waali hadees ka kodhi se bhaagne waali hadees ke saath koi taaruz[4] ya ikhtilaaf baaqi nahi rehta. (Muaashra Ki Mohlik Bimaariyaa'n Aur Unka Ilaaj: P162-171; tafseeli malumaat ke liye Hidayatul Mustafeed Tarjuma Fathul Majeed: P816-817-836-839; Surah al-Aaraaf: 131; Abu Dawood: H3905-3925; Zaeef Tirmizi: H307; Zaeef Ibne Majah: H776; Zaeef al-Jaame: H4200; Az Zaeefa lil Albani: H1144; Musnad Ahmad ba-hawaala Hidayatul Mustafeed: P844-860; Mawaarid uz Zamaan: H1433; Al Haakim: V4 P136-137; Mishkat: H4585)

## Ghairullah Ki Qasam Khaana:

Aaj kal ek riwaaj aam ho chuka hai ke jab kabhi qasam khaane ki zaroorat pesh aajaae to Allah Ta'ala ki qasam khaane ki bajaae kisi ghairullah ki

[1] T: (طاعُون) Ek (1) wabaa, plague, Ek (1) mohlik jaraseemi bimaari jis mein guthli nikalti hai aur bukhaara aata hai [RKT]
[2] T: (دُور رَس) Door tak asar-andaaz hone waala [RKT]
[3] T: Rabt, zabt, mel-jol, pyar [FL]
[4] T: (تَعارُض) Mukhaalifat, ikhtilaaf, ek-doosre ke khilaaf kaam ya baat karna [RKT]

qasam khaai jaati hai. Koi kehta hai: Mujhe apne bete ki qasam, koi apne maa baap ki qasam khaata hai aur baaz log apni kisi bhi mehboob cheez ki qasam khaane ko badi ehmiyat dete hain. Sharafat ki qasme'n khaai jaati hain, amaanat ki qasam khaai jaati hai, mukhaatib ki shakhsiyyat ya uske sar ki qasam khaana bhi murawwaja[1] hai, balke mizaaj-e-muslim ke bigaad ka ye aalam hai ke agar koi shakhs kisi ko yaqeen dilaane ke liye Allah Ta'ala ke naam ki qasam khana chaahe to uski baat ka yaqeen nahi kiya jaata.

Balke uski qasam ko yaqeeni qaraar dene ke liye mutalaba kiya jaata hai ke tum apne peer-o-murshid, apni ustaad, apni biwi ya aulaad ya phir falaa'n buzurg-o-wali ki qasam khaao to ham maan lenge. Ye riwaj ek muttabe sunnat ke liye intihaai naazeba hai, kyounke Sarwar-e-Kaaenaat ﷺ ne kisi bhi ghairullah, hatta ke Kaaba Sharif jaise muqaddas muqaam ki qasam khane ko bhi najaaiz-o-shirk qaraar diya hai.

Kutub-e-hadees mein se Sahihain, Sunan-e-Arba aur Muwatta Imam Maalik رحمه الله mein irshad-e-Nabawi ﷺ hai:

اِنَّ اللّٰهَ يَنْهَا كُمْ أَنْ تَحْلِفُوْا بِآبَآئِكُمْ ، مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللّٰهِ أَوْ لِيَصْمُتْ.

"*Beshak Allah Ta'ala tumhe'n aabaa-o-ajdaad ki qasme'n khaane se mana farmata hai, agar kisi ne qasam khana hi hai, to use chaahiye ke Allah Ta'ala ki qasam khaae, warna khamosh rahe*". (Bukhari: H6646; Muslim ma Nawavi: 6/12/105-106; Sahih Abu Dawood: H2785; Sahih Tirmizi: H1241; Sahih Nasai: H3525; At Targheeb wat Tarheeb: V5 P208 H4273)

Sunan Ibne Majah bin irshad-e-Nabawi ﷺ hai:

مَنْ حُلِفَ لَهُ بِاللّٰهِ فَلْيَرْضَ وَمَنْ لَمْ يَرْضَ بِاللّٰهِ فَلَيْسَ مِنَ اللّٰهِ.

"*Jiske saamne Allah Ta'ala ki qasam khaai jaae, use raazi ho jaana chaahiye (aur yaqeen kar lena chaahiye) aur jo shakhs Allah ki qasam par raazi nahi hoga, Allah ke nazdeek uski koi haisiyyat nahi*". (Sunan Ibne Majah: H2101; Zawaaid Ibne Majah mein Imam Boosiri ne iske raawiyo'n ko siqa qaraar diya hai)

Sunan Nasai mein ek hadees hai, ke ek yahoodi Nabi ﷺ ke paas aaya aur usne kaha ke "*Tum log shirk karte ho, kyounke tum kehte ho: Jo Allah*

[1] T: (مُرَوَّجَه) Murawwaj, jo raaej ya jaari ho [RKT]

*chaahe aur tum chaaho aur Kaaba ki qasam. To Nabi ﷺ ne farmaya:*

اِذَا أَرَادُوْا أَنْ يَّحْلِفُوْا أَنْ يَّقُوْلُوْا : وَرَبِّ الْكَعْبَةِ.

*Jab bhi qasam khaae'n to (Kaaba sharif ki qasam na kahe'n, balke) Rabb-e-Kaaba ki qasam kahe'n*". (Sahih Nasai: H3533)

Is hadees se maaloom hua ke aabaa-o-ajdaad, waalidain ya aulaad to dar-kinaar, khud Kaaba Sharif ki qasam khana bhi shirk hai. Kyounke Nabi ﷺ ne yahoodi ke us eteraz ka inkaar nahi kiya, balke Sahaba Kiraam ؓ ko Rabb-e-Kaaba ki qasam khane ka hukm farmaya hai aur is hadees ka baqiya youn hai: 'وَ أَنْ يَقُوْلُوْا مَا شَآءَ اللّٰهُ ثُمَّ شِئْتَ' "*Jo Allah chaahe, phir jo tu chaahe*".

Is hadees mein ye waazeh kar diya gaya hai ke kisi bhi hasti ki mashiyyat ko mashiyyat-e-Ilaahi ke saath baraabar na samjha jaae. Masalan ye na kaha jaae ke ab Allah aur aapke siwa hamara koi nahi, balke farq kare'n aur ye kahe'n ke ab Allah ke oopar aur phir aapke siwa hamara koi nahi. Is maamooli sa faraq karne se kitna bada nuqta-e-tauheed hal ho jaata hai aur ye maamooli farq na karne se yehi jumla shirkiya ban jaata hai. (Hawaala Saabiqa, nez dekhiye Hidayatul Mustafeed: V2 P1138)

Abu Dawood, Tirmizi, Ibne Hibban, Musnad Ahmad aur Mustadrak Haakim mein hai ke Hazrat Abdullah bin Umar ؓ ne kisi ko Kaaba Sharif ki qasam khaate hue suna to farmaya: "*Allah ke siwa kisi bhi cheez ki qasam mat khaao, kyounke maine Nabi-e-Akram ﷺ ko ye farmate hue suna hai:* 'مَنْ حَلَفَ بِغَيْرِ اللّٰهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ'

*Jis shakhs ne Allah Ta'ala ke siwa kisi doosre ki qasam khaai usne kufr kiya, ya shirk kiya*". (Sahih Abu Dawood: H2787; Sahih Tirmizi: H1241; Musnad Ahmad: 2/86-87-67; Al Haakim: V1 P18; Al Mawaarid lil Haithami: H1177; As Sahiha: H2042)

Hadees ke aakhri mein raawi ne harf 'أَوْ' istemaal kiya hai. Ye raawi ka shak hai ke Aap ﷺ ne 'فَقَدْ كَفَرَ' irshad farmaya tha ya 'فَقَدْ أَشْرَكَ'.

Aur ye bhi mumkin hai ke 'أَوْ' ba-maane 'الْوَاوِ' ho. Is soorat mein ibaarat youn hogi: 'فَقَدْ كَفَرَ وَ أَشْرَكَ' "*Usne kufr aur shirk kiya*".

Is doosri soorat mein bade kufr ki nisbat chota kufr aur bade shirk ki nisbat chota shirk muraad hoga. (Fathul Majeed Urdu Tarjuma: V2 P1120)

Abu Dawood aur Musnad ahmad mein irshad-e-Nabawi ﷺ hai:

مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا

"*Jis shakhs ne amaanat-daari ki qasam khaai wo ham mein se nahi hai*". (Sahih Abu Dawood: H2788; Musnad Ahmad: V5 P352; As Sahiha: H94; At Targheeb: H4276)

Yaha'n tak ke Hazrat Abdullah bin Masood ؓ ka irshad hai:

لَأَنْ أَحْلِفَ بِاللهِ كَاذِبًا أَحَبُّ اِلَيَّ مِنْ أَنْ أَحْلِفَ بِغَيْرِهِ وَأَنَا صَادِقٌ.

"*Mere liye ghairullah ki sacchi qasam khaane se Allah Ta'ala ki jhooti qasam khana ziyaada behtar hai*". (Tabrani mauqoofan Hilyatul Auliya: V7 P267; Tareekh Asfahaan: V2 P181; At Targheeb: V5 P209 Imam Munziri ne iske raawiyo'n ko sahih ke raawi qaraar diya hai)

Ye is liye ke Hazrat Abdullah bin Masood ؓ jaante the ke Allah Ta'ala ki jhooti qasam khana gunah to hai, magar shirk ya kufr nahi. Jabke ghairullah ki qasam chaahe sacchi hi kyoun na ho, wo gunah-e-kabira aur shirk hai aur agar Allah Ta'ala ki tarah hi ghairullah ki taazeem bhi maqsood-e-qasam ho to ye kufr hai.

## Sihr Yaane Jaadu:

Baaz log fitratan aur aadatan fitna-parwar aur tamaasha-been hote hain, wo doosro'n ko kudhte[1] aur sisakte dekh kar khush hote hain. Doosre ka ghar ujadte dekh kar unhe'n bada sukoon milta hai aur jab tak wo rozana kisi na kisi ko kisi bhi rang mein koi takleef-o-aziyyat na pohoncha le'n unhe'n chain nahi milta. Un hi badd-fitrat logo'n mein se ek giroh saahiro'n ya jadugaro'n ka bhi hai aur wo log bhi unhi ke saath hain, jo khud to jaadu karna nahi jaante, magar doosro'n ke liye jaadu karwate hain. Is kaj-fitrat aur badd-khaslat giroh ne kitne hi afraad-e-muaasahra ko juzv-e-muattal[2] bana rakha hai. Aaj kal jaadu karne waale saahir to umooman mard hi hote hain, magar unke gaahako'n mein mard-o-zan sabhi shaamil hain. Balke agar ye kaha jaae to be-jaa na

[1] T: Ranjeeda hona, afsos karna, jee-jalaana [RKT]
[2] T: (مُعَطَّل) Kaam se khaali, bekaar [RKT]

hoga ke un mein aurato'n hi ki aksariyat hoti hai.

Maamooli-maamooli baato'n par gharo'n ke ghar ujaad diye jaate hain, masalan: Kisi naujawan ki shaadi ghar waalo'n ne biraadari ya rishtedaro'n se baahar karna chaahi to wo log aade aae jo apne ghar se rishta dene ke liye aas lagaae baithe the. Magar unki baat na ban padi aur shaadi baahar hogai. Ab unho'n ne apni us naakami ka badla lene ka iraada kar liya aur soch liya ke chalo ye shaadi to baahar kar hi chuke hain, magar ham bhi unhe'n sukh ki saans nahi lene denge. Kisi jaadu ya taaweez-ganda karne waale ke paas ja nikle, use fees di aur aisa nuskha taiyaar karwaaya jiske asar se nau-biyahta jode ki hasti-khelti zindagi mein yaka-yak inquilab aaya, hatta ke roz ki ladaai-jhagda aur sar-phatol unki zindagi ka maamool ban gaya. Kabhi to usi haalat mein basar hoti gai aur kahee'n jald hi talaq ki naubat aagai.

Kabhi maamla iske bar-aks youn hota hai ke kisi se ladki ka rishta maanga, unho'n ne kisi wajah se inkaar kar diya aur apni beti ki shaadi kisi doosri jagah kardi. Jin se ladki waalo'n ne inkaar kiya tha, wo peech-o-taab kha rahe hain, unke inkaar ko apni izzat ka masla bana liya hai aur saath hi fee-sabeelillah fasaad ka iraada karke tae kar liya ke agar ye ladki hamare ghar ki bahu nahi ban sakti to ham bhi use kisi doosre ghar mein sukoon se jeene nahi denge. Kisi roosiya jaadu karne waale ko nazaraana pesh kiya aur khushiyo'n bhare ghar ko sunsaan ujaad ki shakl mein badalne ya dange-fasaad ka akhaada banaane ka saamaan jaadu bhare taaweezo'n ki shakl mein le aae.

Bani-e-Adam aur Khalq-e-Ilaahi ko takleef-o-aziyyat pohonchaane ke kai tariqe ejaad ho chuke hain aur ye log paentre[1] badal-badal kar aate hain. Maaroof mohaddis-o-muarrikh aur sar-karda mufassir Haafiz ibne Kaseer رحمۃ اللہ علیہ ne apni tafseer mein Surah al-Baqarah ki ayat 102 ki tafseer ke zimn mein Imam Fakharuddin Raazi رحمۃ اللہ علیہ ke hawaale se jaadu ki 8 mukhtalif shakle'n zikr farmai hain. Jin mein se hi ek kaldaniyo'n ka jaadu hai, jo saat (7) sitaaro'n ke parastaar[2] the aur unhe'n nizaam-e-aalam mein daakhil aur khair-o-shar par qaadir samajhte the, Hazrat Ibrahim

[1] T: (پَینٹرا) Chaalaaki se bhari hui koi chaal [RKT]
[2] T: (پَرَسْتار) Parastish karne waala, aashiq [RKT]

Khaleel ﷺ unhi ki islaah ke liye maboos hue the.

Doosri qism ka jaadu wo hai jis mein jhaad-phoonk aur amal-e-taskheer ke zariye jinnaat ke saath raabta kiya jaata hai aur phir unse madad li jaati hai. Nazarbandi, fikr-bandi, ya madaari-garo'n waali shobada-baazi aur ilm-e-nujoom bhi az qism-e-jaadu hai. Aur usi ki ek qism wo khurafaat bhi hain, jinhe'n ye makkaar log Abu Mashar Falaki aur Shams-ul-Maarif ki kitabo'n se likh-likh kar dete hain.

Aur isi qism ki ek kitab 'السرّ المكتوم فى مخاطبة الشمس و النجوم' Imam Ghazali ﷺ ki taraf mansoob hai, jiske baare mein ahle ilm ne kai khayalaat ka izhaar kiya hai. Hatta ke Imam Ghazali ﷺ ki taraf us kitab ki nisbat mashkook qaraar paai hai aur Allama ibne Hajar of Qatar ne to 'تطهير المجتمعات' (P138 [urdu edition]) mein us kitab se unhe'n baree qaraar diya hai. (Is kitab ke baare mein aur in aqsaam-e-jaadu ki mazeed tafseel ke liye dekhiye: Tafseer Ibne Kaseer: V1 P176-177-178; Az Zawaajir lil Haithami: V2 P101)

Ye fe'l (jaadu karna) saraasar kufr hai, jiska quran-o-sunnat se suboot to ham aage chal kar pesh karenge, magar kya ye sahih nahi ke miya-biwi mein tafreeq paeda karna, dost-o-ahbaab mein nafrat ke beej bona jiska dil-pasand mashghala ho, doosro'n ko dukh aur aziyyat pohonchaana jinka man-pasand khel ho, use bhala islam se kya nisbat ho sakti hai? Aur agar koi aisa shakhs phir bhi apne aapko musalman samajhta rahe, to phir use yehi keh sakte hain ke:

رِند کے رِند رہے اور ہاتھ سے جنّت نہ گئی[1]

'Rind Ke Rind Rahe Aur Hath Se Jannat Na Gai'

Ya phir ye keh le'n:

بڑا اندھیرا ہے کے اکثر مسلماں یہ سمجھتے ہیں ، کے بد اعمال ہو کر بھی مسلمانی نہیں جاتی [2]

*Badaa Andhera Hai Ke Aksar Musalman Ye Samajhte Hain*
*Ke Badd Amaal Hokar Bhi Musalmani Nahi Jaati* (Zafar Ali Khan ﷺ)

[1] T: Koi shakhs apni aadat par (jo buri ho, gunaah ho) par qaayam raha par Allah ne use bachaa liya aur jannat se nawaaza [RSB]

[2] T: Itni gehri jahaalat (andhera) phail chuki hai ke aksar musalman ye samajhte hain ke bure aamaal karne ke bawujood bhi musalmani khatam nahi hoti. [RSB]

## Jaadu Ka Asar-o-Wujood Ya Haqiqat:

Allama Abdur Rahman bin Hasan Aal ash-Shaikh Kitab ut Tauheed ki sharah Fathul Majeed mein maaroof faqeeh-o-mujtahid Imam Ibne Qadaama ؒ ki kitab Al Kaafi ke hawaala se likhte hain: "*Sihr ya jaadu un taweez gando'n aur dhaage ki girho'n ko kehte hain, jo kisi insaan (ya kisi jandaar) ke badan aur khusoosan dil par asar karte hain, jinki wajah se wo bimaar ho jaata hai aur kabhi-kabhi maut bhi waaqe ho jaati hai. Jabke baaz auqaat miya-biwi mein phoot padh jaati hai, jaisa ke Surah al-Baqara ki 102 ayat mein Haroot-o-Maroot ke zikr mein mazkoor hai*".

فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ ؕ

Ye Log Unse Wo Cheez (jaadu) Seekhte Hain, Jisse Wo Shauhar Aur Uski Biwi Mein Judaai Daal De'n. (Surah al-Baqara: 102)

Quran-e-Kareem ke mutaala-a se maaloom hota hai ke jaadu seekhne waala aur use ba-rooe-kaar[1] laane waala kaafir hai. Jaisa ke Allah Ta'ala ne Surah al-Baqarah ki 102 ayat mein Haaroot-o-Maaroot ka qaul in alfaaz mein zikr farmaya hai:

اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

Yaqeenan Ham Fitna-o-Aazmaaish Ke Liye Hain, Tum Kufr Mein Na Pado. (Surah al-Baqara: 102)

Isi aayat ke shuru mein Allah Ta'ala ne farmaya:

وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ

Sulaiman Ne Kufr Ki Koi Baat Nahi Ki, Balke Un Shaitaano'n Ne Hi Kufr Kiya Aur Wo Logo'n Ko Jaadu Sikhlaaya Karte The. (Surah al-Baqara: 102)

"*Yaha'n ek baat ki wazaahat zaroori maaloom hoti hai ke baaz log kehte hain ke jaadu ki koi haqiqat nahi, ye mahez nazar-bandi aur nigaho'n ka fareb hota hai*". (Ye raae Imam Abu Hanifa ؒ aur firqa-e-motazala ki hai. dekhiye, Ibne Kaseer: 178-179; Muaashara Ki Mohlik Bimaariya'n Tarjuma Tat-heer al Mujtama-aat by Allama Ahmad bin Hajar of Qatar: P134)

Halaanke aksar Aimma Kiraam aur ahle ilm is baat ke qaayal hain ke

[1] T: (بَرُوئے کار) Maidan-e-amal mein laana [RKT]

jaadu ek haqiqat hai. Agar uski koi haqiqat hi na hoti to Allah Ta'ala usse panah maangne ki taaleem-o-talqeen na farmata. Halaanke teeswe'n (30th) para ki Surah Falaq mein hai:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ﴿۱﴾ مِنْ شَرِّ مَا خَلَقَ ۙ﴿۲﴾ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ﴿۳﴾
وَمِنْ شَرِّ النَّفّٰثٰتِ فِى الْعُقَدِ ۙ﴿۴﴾ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۵

(Shuru karta hoo'n) Allah Ke Naam Se Jo Bada Meherbaan Nihaayat Rahem Waala Hai. Aap Keh Deejiye Ke Main Subha Ke Rabb Ki Panaah Mein Aata Hoo'n, Har Us Cheez Ke Sharr Se Jo Usne Paeda Ki Hai Aur Andheri Raat Ki Taareeki Ke Sharr Se Jab Uska Andhera Phail Jaae Aur Girah (laga kar un) Mein Phoonkne Waaliyo'n Ke Shar Se (bhi) Aur Hasad Karne Waale Ki Buraai Se Bhi Jab wo Hasad Kare. (Surah al-Falaq)

Is surah mein ﴿ وَمِنْ شَرِّ النَّفّٰثٰتِ فِى الْعُقَدِ ﴾ ke maane hi ye hai ke "*(Main panaah maangta hoo'n) Girho'n Mein Phoonke'n Maarne Waaliyo'n Ke Sharr Se*". Isse maaloom hota hai ke jadugarniyo'n ki bhi nuzool-e-quran ke zamana mein kasrat thi, magar aaj soorat-e-haal kuch badal chuki hai, jaisa ke ham saabiq mein zikr kar aae hain.

Agar ye jaadu koi muassar cheez na hota, mahez fareb-e-nazar hi hota to phir usse panaah maangne ke koi maane hi nahi rehte aur Surah al-Baqara mein jis fe'l ko kufr qaraar diya gaya hai, wo be-haqiqat-o-be-asar kaise ho sakta hai? Aur Surah Taa Haa mein irshad-e-Ilaahi hai:

اِنَّمَا صَنَعُوْا كَيْدُ سٰحِرٍ ؕ وَلَا يُفْلِحُ السّٰحِرُ حَيْثُ اَتٰى

Jadugar Jaha'n Bhi Jaae Falaah Nahi Paaega. (Surah Taa Haa: 69)

Jaadu ki haqiqat aur uske asar se inkaar kaise kiya ja sakta hai, jabke in qurani tasrihaat ke alaawa khud Rasool-e-Rahmat ﷺ par bhi ek martaba jaadu ka asar ho gaya tha. Bukhari mein Hazrat Ayesha رضی اللہ عنہا farmati hain:

أَنَّ النَّبِيَّ ﷺ سُحِرَ حَتَّى أَنَّهُ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَمَا يَفْعَلُهُ.

"*Nabi ﷺ par jaadu ka asar ho gaya, yaha'n tak ke baaz auqaat Aap ﷺ ye khayal farmate ke koi kaam kar rahe hain, halaanke aisa na hota*". (Bukhari: Kitab ut Tib: H5763, 5765)

Isi hadees mein mazkoor hai ke 2 farishte aae aur unho'n ne Aap ﷺ ko

khabardaar kiya ke *Labeed bin Aasim* yahoodi ne jaadu kiya hai. Kanghi mein dhage ki girhe'n lagaai hain aur use khosha-e-khajoor ke khaul mein band karke zarwaan naami kooe'n mein daal diya hai. (Bukhari: Saabiqa hawaala)

Nabi-e-Akram ﷺ ko yahoodiyo'n ke haleef qabila Bani Zareeq se taalluq rakhne waale munafiq Labeed bin Aasim ne jaadu kiya tha aur farishto'n ne jab jagah (beer-e-zarwaan) bataai to waha'n se kanghi aur girho'n waala dhaaga laaya gaya aur use khola gaya to Nabi ﷺ sehatyaab ho gae. (Tafseel ke liye dekhiye: Tafseer Ibne Kaseer [Surah al-Falaq])

Kya iske baad bhi jaadu ki taaseer ya wujood mein koi shak baaqi reh jaata hai?

## Jaadu Ki Mazammat-o-Saza:

Jaadu ke taweez gande karna kufr aur karne waala kaafir hai. Aise shakhs ki akhriat bilkul barbaad ho jaati hai, jaisa ke Surah al-Baqara mein irshad-e-Ilaahi hai:

وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ ۭ لَوْ كَانُوْا يَعْلَمُوْنَ

Aur Unhe'n (yahood ko) Khoob Maaloom Tha Ke Jo Koi (imaan de kar) Jaadu Ka Kharidaar Bana, Uske Liye Aakhirat Mein Koi Hissa Nahi Aur Agar Wo Samajhte Hote To Kitna Bura Ye Badla Hai, Jiske Ewaz Unho'n Ne Apni Jaano'n Ko Bech Daala. (Surah al-Baqara: 102)

Salaf-o-saaliheen ki kaseer tadaad aur Aimma Kiraam mein se Imam Malik, Imam Abu Hanifa aur Imam Ahmad رحمہم اللہ ne jadugar ko kaafir qaraar diya hai aur Imam Shafai رحمہ اللہ ke yaha'n kuch tafseel hai aur phir wo bhi jadugar ko kaafir hi qaraar dete hain, kyounke Allah Ta'ala ne use kufr hi qaraar diya hai.

Surah an-Nisa mein Allah Ta'ala ne ahle kitab par laanat farmai hai aur uski wajah ye bataai hai:

يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ

Wo Jibt-o-Taaghoot Par Yaqeen Rakhte Hain. (Surah an-Nisa: 51)

Aur Hazrat Umar ﷺ ne '**جِبْتِ**' jaadu aur '**طَّاغُوْتِ**' taaghoot ko shaitaan kaha hai. Hazrat Umar ﷺ ka ye qaul Ibne Abi Haatim waghaira ne bayan kiya hai. (Hidayatul Mustafeed: V2 P774-776)

Rasool-e-Rahmat ﷺ ne bhi uski mazammat farmai hai, chunache Bukhari-o-Muslim aur Abu Dawood-o-Nasai mein irshad-e-Nabawi ﷺ hai: '**اِجْتَنِبُوْا الْسَّبْعَ الْمُوْبِقَاتِ**' "*Saat (7) halaakat-angez-o-balaa-khez cheezo'n se bacho*". (Bukhari: H5764-2766; Muslim ma Nawavi: 1/2/83; Sahih Abu Dawood: H2498; Sahih Nasai: H3432; Sahih alJaame: H144)

Sahaba Kiraam ﷺ ke istifsaar[1] par Aap ﷺ ne un 7 cheezo'n ko ek-ek karke shumaar farmaya to sabse pehle *Allah ke saath shirk* aur phir *sihr* yaane jaadu karne ka naam liya. Isse maaloom hua ke kabira aur mohlik gunaho'n mein se shirk ke baad sabse bada gunah jaadu karna hai. Wo chaahe taweezo'n ki shakl mein ho, chaahe dhaage mein girho'n aur phoonko'n ki soorat mein.

Musannaf Abdul Razzaq mein ki ek mursal hadees mein hai:

مَنْ تَعَلَّمَ شَيْئًا مِّنَ الْسِّحْرِ قَلِيْلًا كَانَ أَوْ كَثِيْرًا كَانَ آخِرُ عَهْدِهِ مِنَ اللّٰهِ.

"*Jis shakhs ne thoda ya ziyada jaadu seekha, uska maamla Allah Ta'ala se khatam hua*". (Musannaf Abdul Razzaq: V10 P184 H18753, Ye hadees mursal hai; Fathul Majeed: P238)

Jabke ek hadees mein irshad-e-risaat ma-aab ﷺ hai:

لَيْسَ مِنَّا ... مَنْ سَحَرَ أَوْ سُحِرَ لِهُ.

"*Jis shakhs ne jaadu kiya, ya karwaya … wo ham musalmano mein se nahi*". (Musnad Bazras: P169; Tibrani Fil Kabeer: V1 P73; Ba-hawaala as Sahiha: H2195; Sahih al-Jaame: H5435; Majmua az Zawaaid: V5 P117; At Targheeb: V5 P245 H4384)

Jadugar ke jurm ki munaasibat se hi uski aakhirat mein saza hogi aur duniya mein bhi uski saza qatl hai, jaisa ke Tirmizi ki ek zaeef hadees mein Hazrat Jundub ﷺ se marfooan marwi hai: '**حَدُّ الْسَّاحِرِ ضَرْبُهُ بِالْسَّيْفِ**' "*Jadugar ki saza ye hai ke use talwaar se qatl kar diya jaae*". (Zaeef Tirmizi: H244; Daraqutni: H112; Tabrani: 1666; Al Haakim: V4 P360; Az Zaeefa: H1446; Fathul Baari: V10

[1] T: (اِسْتِفْسار) Sawaal karna, pochna [RKT]

P326; Musannaf Abdul Razzaq: V10 P184 H18753; Fathul Majeed: P242)

Albatta iski taaeed Bukhari mein mazkoor is asar-e-farooqi ﷺ se hoti hai:

كَتَبَ عُمَرُ بْنُ الْخَطَّابِ أَنِ اقْتُلُوْا كُلَّ سَاحِرٍ وَسَاحِرَةٍ.

"*Hazrat Umar Farooq ﷺ ne (mukhtalif ilaaqo'n ke hukkaam ko) likha ke har jadugar mard-o-zan ko qatl kardo*". (Fathul Majeed: 243 par likha hai ke ye asar Bukhari mein mazkoor hai aur Kitab ut Tauheed mein to musannif ne is riwayat mein 3 saahiro'n ke qatl ka bhi zikr kiya hai, lekin ye baat Bukhari mein nahi hai)

Nabi ﷺ ki zauja mohtarma aur Farooq-e-Aazam ﷺ ki dukhtar-e-nek akhtar Ummul Momineen Hazrat Hafsa ﷺ se Muwatta Imam Maalik mein saabit hai, ke unho'n ne apni ek kaneez ko qatl karne ka hukm farmaya jisne Hazrat Hafsa ﷺ par jaadu ka waar kiya tha. Chunache us kaneez ko qatl kar diya gaya. (Muwatta: V4 P201-202 H1689; Musannaf Abdur Razzaq: H8752; Kitab ut Tauheed: P120; Fathul Majeed: P244)

Is tarah 3 Sahaba-e-Rasool ﷺ (Hazrat Umar, Hazrat Jundub, Hazrat Hafsa ﷺ) se saahir ka qatl saabit hai aur hadees-e-jundub ﷺ ki roo se Imam Maalik, Imam Ahmad aur Imam Abu Hanifa ﷺ ne jadugar ki saza qatl qaraar di hai. Jabke Hazrat Umar, Hazrat Usman, Hazrat Abdullah bin Umar, Hazrat Hafsa, Hazrat Jundub bin Abdullah, Hazrat Jundub bin Kaab, Hazrat Qais bin Saad ﷺ aur Hazrat Umar bin Abdul Aziz ﷺ se saahir ki saza qatl hi marwi hai. (Dekhiye Tafseer ibne Kaseer (Urdu): V1 P179; Fathul Majeed: P43-244)

Albatta ye baat pesh-e-nazar rahe ke jadugar ki saza qatl har kas-o-naa-kas[1] ke haatho'n nahi hogi, balke us saza ka nifaaz sirf haakim-o-qaazi karwaega, agar aisa na ho to phir fitna paeda hone ka andesha hai.

## Aqsaam-e-Sihr:

Arbi zabaan mein sihr ya jaadu har us cheez ko kehte hain, jo bahut lateef aur bareek ho aur zaahir mein uske asbaab insaan ki nigaho'n se posheeda reh jaae'n. Is ibaarat se Nabi-e-Akram ﷺ ne fusaahat-o-balaaghat waale bayan ko bhi jaadu qaraar diya hai, jaisa ke Bukhari-o-Muslim, Abu Dawood-o-Tirmizi, Muwatta Imam Maalik aur Musnad

[1] T: (ہر کس و ناکس) Har koi, har chota-bada, har adna-o-aala [RKT]

Ahmad mein irshad-e-Nabawi ﷺ hai: ‘اِنَّ مِنَ الْبَيَانِ لَسِحْراً’ “*Fusaahat-o-Balaaghat mein jaadu ka asar hota hai*”. (Tafseer Ibne Kaseer: V1 P178)

Hazrat Saasaah bin Sauhaan ‘صعصه بن صوحان’ رحمۃ اللہ علیہ farmate hain: “*Allah Ta’ala ke paeghambar ﷺ ne sach hi to farmaya hai, kyounke baaz auqaat muddaa-alae[1] asal haqdar ki nisbat faseeh-o-baleegh ya charb-lisaan hone ki wajah se samaeen ko mas-hoor[2] aur qaayal karke doosre ka haq cheen leta hai. Albatta wo fusaahat-o-balaaghat jisse haq-o-insaaf ki wazaahat hoti ho, baatil ki beekh-kuni[3] ki jaae aur use mein beja tawaalat bhi na ho, to ye qaabil-e-tahseen-o-sataaish hai*”. (Hidayatul Mustafeed: V2 P7-206)

Imam Raazi رحمۃ اللہ علیہ ne jaadu ki 8 qisme’n ya shakle’n zikr ki hain, un sab ko Imam ibne Kaseer رحمۃ اللہ علیہ ne apni tafseer mein Surah al-Baqara ki ayat 102 mein bit-tafseel naql karke aakhir mein likha hai ke jaadu ki ye aqsaam sirf lughwi ya lafzi etebaar se hain. Lughwi ya lafzi aqsaam-e-sihr ke alaawa baaz umoor aise bhi hain, jo nataaij-o-awaaqib[4] aur apne asaraat ke etebaar se bhi jaadu se milte-julte hain. Aur hadees mein unhe’n bhi jaadu hi qaraar diya gaya hai. Masalan: Musnad Ahmad, Abu Dawood, Nasai aur Ibne Hibban ki ek mutakallim-feeh[5] hadees mein hai:

اِنَّ العِيَافَةَ وَالْطَّرْقَ وَالْطِّيَرَةَ مِنَ الْجِبْتِ.

“*Parindo’n ko udaana, zameen par khutoot kheenchna aur kisi ko dekhne se faal-e-badd lena, sab jaadu ki aqsaam hain*”. (Sunan Abu Dawood: H3907; Musnad Ahmad: V3 P477; Ibne Hibban: H1426; Zaeef al-Jaame: H3904; Riyaz us Saleheen: P637 H1668)

Zameen par khutoot kheench kar faal-e-badd lena ‘الْطَّرْقَ’ *at-Turq* ka tarjuma hai, jabke usi ke zel mein Allama Abdur Rahman bin Hasan likhte hain ke Auf ne ‘الْطَّرْقَ’ *at-Turq* ka yehi mafhoom bayan kiya hai aur Abu as-Saadaad *An Nihaaya* mein likhte hain: “Aurato’n *ka kankariya’n*

[1] T: (مُدَّعا عَلَيه) Wo shaksh jis ke khilaaf muqaddama daaer kiya gaya ho, wo shakhs jis par daawa kiya gaya ho [RKT]
[2] T: (مَسْحُور) Jis par jaadu kiya gaya, jaadu se mutaassir hone waala [RKT]
[3] T: (بيخ كَنى) Neest-o-naabood karne ka amal, nuqsaan pohonchaana [RKT]
[4] T: Nataaij [FL]
[5] T: (مُتَكَلَّم فيه) jis par baat-cheet ki gai ho, jiske baare mein guftagu ki gai ho [RKT]

*phenk kar faal nikaalna* 'الطَّرْقَ' *at-Turq kehlaata hai*". (Hidayatul Mustafeed: V2 P797-798)

Abu Dawood, Nasai aur Ibne Hibban mein irshad-e-Risaalat Ma-aab ﷺ hai:

مَنِ اقْتَبَسَ شُعْبَةً مِّنَ الْنُّجُوْمِ فَقَدِ اقْتَبَسَ شُعْبَةً مِّنَ الْسِحْرِ، زَادَ مَا زَادَ.

"*Jisne ilm-e-nujoom ka khuch bhi hissa haasil kiya, to usne goya jaadu seekh liya aur jis qadar ziyada seekhta jaaega, utna hi uski wajah se gunah mein izaafa hota chala jaaega*". (Sahih Abu Dawood: H3305; Ibne Majah: H3726; Musnad Ahmad: V1 P311; As Sahiha: H793; Sahih al-Jaame: H6074)

Is hadees sharif se maaloom hota hai ke ilm-e-nujoom ko bhi Rasool-e-Rahmat ﷺ ne jaadu ki ek qism qaraar diya hai aur Nasai Sharif mein ek zaeef sanad waali hadees mein hai:

مَنْ عَقَدَ عُقْدَةً ثُمَّ نَفَثَ فِيْهِ فَقَدْ سَحَرَ ، وَمَنْ تَعَلَّقَ شَيْئًا وُ كِّلَ اِلَيْهِ.

"*Jo shakhs (taweez ganda ke waqt kisi cheez ko) girah dete hue us mein phoonk maare, usne jaadu kiya (aur jo shakhs jaadu kare, usne shirk kiya) aur jo koi apne jism par taaweez dhaaga latkaae, use usi ke supurd kar diya jaata hai*". (Sunan Nasai ma Hashiya as-Suyuti-o-Sindhi: V7 P112; Zaeef al-Jaame: H5714)

Is hadees mein taaweez karte waqt kisi dhaage waghaira ko girah dete hue jo phoonk maari jaati hai. Jiske liye 'نَفَثَ' 'nafasa' ka lafz istemaalhua hai. Usi lafz ka tarjuma-o-tashreeh bayan karte hue Imam Ibn al-Qaiyyim رحمۃ اللہ علیہ farmate hain ke 'نَفَثَ' 'nafasa' us phoonk ko kehte hain, jis mein luaab-e-dahan[1] ki aamezish bhi ho. Ye khaas jadugar ka amal hai. Jab wo kisi par jaadu se hamla karna chaahta hai, to wo arwaah-e-khabisa (*jinnat*) aur shayateen se bhi madad leta hai aur us dhage ko girah dete waqt us mein aisi phoonk maarta hai, jis mein luaab-e-dahan ki aamezish hoti hai aur us phoonk se zehreela maaddah khaarij hota hai. Us phoonk mein khabees roohe'n aur shayateen us jadugar ki madad karte hain aur uske saath hi us girah mein phoonk maarte hain. Chunache jis par jaadu karna maqsood ho, us par asar ho jaata hai.

[1] T: (لعابِ دہن) Thook, raal [RKT]

Haafiz Ibn al-Qaiyyim ﷺ ne likha hai ke "*Allah Ta'ala ke izn se asar ho jaata hai, magar us izn se muraad izn-e-sharai nahi, balke ye wo izn se hai jise ahle ilm ki istilaah mein "izn koni-o-qadari" kaha jaata hai*". (Fathul Majeed: P249)

Saabiqa hadees mein waarid '*koi cheez latkaane*' ke baare mein Allama Abdur Rahman bin Hasan likhte hain: "*Jis shakhs ka qalbi taalluq kisi ghairullah se ho jaae, wo usko motamad-alae[1] aur qaabil-e-bharosa qaraar de le aur usse apni ummeede'n wabista karle to Allah Ta'ala bhi use usi ke supurd karta hai. Uske bar-aks jo shakhs Allah Ta'ala par bharosa karta hai, wo uske liye kafi ho jaata hai, uski hifaazat apne zimme le leta hai aur use har sharr se mehfooz rakhta hai aur Surah az-Zumar mein irshad-e-Ilaahi hai:*'

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ

Kya Allah Ta'ala Apne Bande Ke Liye Kaafi Nahi Hai?. (Kitab ut Tauheed ma Fathul Majeed: P248) (Surah az-Zumar: 36)

Ek hadees Sahih Muslim mein hai, jis mein Nabi-e-Akram ﷺ ne chughal-khori ko bhi jaadu asar qaraar diya hai, chunache irshad-e-Nabawi ﷺ hai:

أَلَا هَلْ أُنَبِّئُكُمْ مَا الْعِضَّةُ؟ هِيَ النَّمِيْمَةُ الْقَالَةُ بَيْنَ النَّاسِ.

"*Kya main tumhe'n* 'عِضَّة' '*izzah*' *ke baare mein na bataau'n? (Phir khud hi farmaya) Wo chughli khana hai, yaane do (2) shakhso'n mein aisi baat karna jisse wo aapas mein ladaai jhagde par utar aae'n*". (Muslim: H2606; Muslim ma Nawavi: 8/6/159)

Allama Ibne Abdul Barr ﷺ ne likha hai ke chughal-khor aur jhoota aadmi ek ghadi mein jo fasaad barpa kar deta hai, jadugar ek saal mein bhi utna fasaad barpa nahi kar sakta.

Abu al-Khattab ne apni kitab Uyoon-ul-Masaail mein chughli-khor ko jaadu ki ek qism qaraar diya hai aur Kitab al-Furoo mein us mauzoo par badi tafseel se likha hai, jiska khulasa ye hai ke chughli ko jaadu is liye kaha gaya hai ke chughal-khor bhi apni baato'n aur fe'l se makr-o-heela

[1] T: (مُعْتَمَد عَلَيه) Wo jis par bharosa kiya gaya ho, jis par etebaar kiya jaae [RKT]

karke doosre ko usi tarah aziyyat-o-takleef pohonchana chaahta hai, jis tarah jadugar. Aur baaz auqaat chughli ka asar jaadu se bhi ziyada sangeen hota hai. (Fathul Majeed: P250; Fathul Majeed (Urdu Tarjuma): V2 P804-805)

## Jaadu-shuda Ya Aaseb-zada Ka Ilaaj:

Jaadu ki anwaa-o-aqsaam aur uski mazammat-o-saza ke baare mein Quran-o-Sunnat, maaroof aimma-arba aur deegar kibaar aimma-o-ulama-e-millat ke irshadaat aapke saamne rakhe ja chuke hain. Jin se ye maaloom ho gaya ke jaadu agarche shirk-o-kufr hai, magar uska asar ho jaata hai. Ab baat sirf ye reh gai ke agar kisi par jaadu ka asar ho chuka ho to aise jaadu-shuda ya aaseb-zada aadmi ka ilaaj kaise kiya jaae?

Jaadu-shuda ya aaseb-zada shakhs ke ilaaj ya nushrah[1] ke baare mein Allama Ibn al-Jauzi ﷺ farmate hain ke "*Kisi shakhs se jaadu door karne ke amal ko nushrah kaha jaata hai"* aur unho'n ne aage chalkar ye bhi farmadiya hai ke "*Ye kaam wohi kar sakta hai, jo khud bhi jaadu jaanta ho*". Jaisa ke unho'n ne apni kitab Jaame al-Masaneed mein Imam Hasan Basri ﷺ ka qaul naqal kiya hai ke "*Jaadu ko sirf jadugar hi door kar sakta hai*". Allama Ibn al-Qaiyyim ﷺ ne unke is qaul ko us soorat par mahmool kiya hai ke saahir-o-mas-hoor koi aisa fe'l karte hain, jisse shaitaan ka qurb haasil ho. Chunache shaitaan apna asar door kar deta hai.

Saahib-e-Fathul Majeed ne Abu as-Saadaat se naql karte hue likha hai ke "*Nushrah ilaaj aur dam, jhaad ki ek qism hai jo aaseb-zada ke saath khaas hai aur uski do (2) shakle'n hain. Ek ye ke nushrah shaitaani amal se tarteeb diya gaya ho, jaisa ke jaahiliyat ke logo'n mein paaya jaata hai. Jo ke qatan najaaiz hai, kyounke Abu Dawood aur Musnad Ahmad waghaira mein Hazrat Jabir ﷺ se marwi hai ke Rasool Allah ﷺ se aise nushrah ke baare mein poocha gaya to Aap ﷺ ne irshad farmaya:* هِيَ مِنْ عَمَلِ الشَّيْطَانِ *"Ye shaitaani fe'l hai".* (Sahih Abu Dawood: H3277; Musnad Ahmad: V3 P294; Musannaf Ibne Abi Shaiba: V7 P387)

Jaadu-shuda ya aaseb-zada shakhs ke ilaaj ya nushrah ki sahih shakl ye hai ke qurani aayaat aur Nabi-e-Akram ﷺ se sahih-o-saabit aur

[1] T: (نُشْرَة) Sihr ya jaadu ke asaraat ko todna ya bandish khulwaana [RSB]

masnoon duao'n se uska ilaaj kiya jaae. Ye shakl jaaiz hai, kyounke Bukhari mein Taabaeen-e-Kiraam ke sarkheel faqeeh aur un mein se sabse bade aur siqa mohaddis Hazrat Qataada ؒ se marwi hai ke maine maaroof taabawi aur raees-ul-fuqaha Hazrat Sayeed bin Musaiyyib ؒ se poocha: 'رَجُلٌ بِهِ طِبٌّ أَوْ يُؤْخَذَ مِنْ اِمْرَأَتِهِ أَيُحَلُّ عَنْهُ أَوْ يُنْشَرُ'

"*Agar kisi shakhs par jaadu ka aisa totka ho, jiske asar se wo apni biwi ke paas na aasakta ho, to uska hal kiya jaae ya nushrah kar le'n?*" Us par Hazrat Saeed bin Musaiyyib ؒ ne farmaya:

لَا بَأْسَ بِهِ ، اِنَّمَا يُرِيْدُوْنَ بِهِ الْاِصْلَاحَ تَامّاً وَمَا يَنْفَعُ فَلَمْ يُنْهَ عَنْهُ.

"*Is mein koi harj nahi, kyounke is mein islaah maqsood hai aur jo cheez faaedamand ho, uske istemaal ki mumaaniat nahi*". (Bukhari: V10 P243)

Is mauzoo par Allama Ibn al-Qaiyyim ؒ ne kya khoob baat kahi hai, farmate hain: "*Kisi mas-hoor ya jaadu-shuda shakhs se jaadu door karna nushrah kehlaata hai aur uski do (2) qisme'n hain*".

Pehli Qism: 'حَلٌّ بِسِحْرٍ مِثْلِهِ هُوَ الَّذِيْ مِنْ عِلْمِ الشَّيْطَانِ' "*Sihr-o-shaitaan ko jaadu hi se door kiya jaae, magar ye shaitaani fe'l najaaiz hai*".

Doosri qism: 'اَلنُّشْرَةُ بِالرُّقْيَةِ وَ التَّعَوُّذَاتِ وَالْأَدْوِيَةِ الْمُبَاحَةِ فَهَذَا جَائِزٌ' "*Masnoon jhaad, tawwuzaat (yaane Auzubillahi aur chaaro'n qul waghaira duao'n) aur halaal-o-mubaah dawaao'n se ilaaj karna bilkul jaaiz hai*". (Kitab ut Tauheed: P131-132)

Baaz ahle ilm-o-fazl ne to jaadu ke ilaaj ke liye baaz qurani ayaat ki taayyun bhi zikr farmai hai. Masalan Ibne Abi Haatim aur Abu ash-Shaikh ne Lais bin Abi Sulaim se riwayat bayan ki hai. Lais farmate hain ke "*Aise shakhs ke liye mujhe ye teer-ba-hadaf*[1] *nuskha mila hai ke Surah Yunus ki ayat 81-82, Surah al-Aaraaf ki ayat 118-121 aur Surah Taa Haa ki ayat 29 padh kar paani waale bartan mein phoonk maare'n aur wo paani mareez ke sar par daale'n, in sha Allah faruan sehat-yaab ho jaaega*".

Biwi se ro-ke hue aadmi ka ilaaj Ibne Battaal ne Wahb bin Munabbih ki kitab se youn naql kiya hai ke "*Beri ke saat (7) sabz aur taaza patte lekar*

[1] T: (تِیر بَہَدَف) Aisa teer jo theek nishaane par lage, theek nishaane par, to the point [RKT]

*unhe'n 2 pattharo'n mein peeskar paani mein daal de'n aur us paani par Aayat al-Kursi aur Charo'n Qul padh kar dam kare'n aur phir bimaar ko teen (3) ghoont pilaade'n aur baaqi paani se wo ghusl karle. Ye nuskha us aadmi ke liye teer-ba-hadaf saabit hoga, jise jaadu ke zariye biwi ki mujaama-at se rok diya gaya ho*". (Tafseel ke liye dekhe'n: Fathul Majeed: P259-261; Hidayatul Mustafeed: V2 P828-833; Az Zawaajir: V2 P104-105; Tafseer Qurtubi: V2 P49-50; Tafseer Surah al-Baqara: 102; Taweez Gando'n Aur Jinnat-o-Jaadu Ka Ilaaj ke unwaan se Radio Makkah Mukarrama se nashr-shuda hamare program ka majmua bhi Pakistan aur India se kitabi soorat mein shaaya ho chuka hai. 'وَللهِ الْحَمْدُ وَمِنْهُ التَّوْفِيْقُ وَ القُبُوْلُ')

## Nujoomiyo'n, Kaahino'n Aur Ramal-o-Faal Waalo'n Ki Kisi Baat Ka Durust Nikalna Mahez Ittifaaq Hai:

Barre-sagheer ke mumaalik mein nujumiyo'n, jotishiyo'n, kaahino'n aur ramal[1] faal waalo'n ki dukandariya'n kaafi zoro'n par hain aur hamare saada-looh awaam mein unhe'n kaafi paziraai[2] haasil hai. Halaanke Nabi-e-Akram ﷺ ne un uloom ka seekhna mamnoo qaraar diya hai aur unke paas jaane, sawaal karne aur phir unki tasdeeq karne waalo'n ko quran-o-sunnat ke munkir qaraar diya hai.

Kisi ke zahen mein ye sawal aa-sakta hai ke in nujumiyo'n ki baaz baate'n jo durust saabit hoti hain to aakhir iski kya wajah hai? Haqiqat ye hai ke agar aap kisi bhi shakhs se apni nijee zindagi ke baare mein mutaaddid sawal karenge to wo andaze ke saath jo kuch kahega, un mein se aen-mumkin hai ke ek-aadh baat durust bhi nikal aae. To kya usse ham ye samajh le'n ke ji ye to koi '*pohoncha hua buzurg*' aur '*waliullah*' hai.

Ye to ghaib ki khabre'n deta hai. Hargiz nahi, ittifaaq se koi baat asal waaqia ke muwaafiq aagai hai, masalan 8-10 saathi milkar kisi nujoomi ke paas gae aur mukhtalif sawalaat pooche. Kisi ne poocha ke ham ne court mein jo case daaer kiya hua hai, us mein kaamyaabi hogi ya nahi? Kisi ne poocha ke main jaha'n chaahta hoo'n, waha'n meri shaadi hogi ya nahi?

Ek ne sawaal kar diya ke mujhe falaa'n taareekh ko interview ke liye jaana hai, naukri milegi ya nahi? Un 8-10 aadmiyo'n ke alag-alag

[1] T: (رَمَل) Nujoom, jyotish [RKT]
[2] T: (پَذِیرائی) Qubooliyat, manzoori [RKT]

sawalaat par us makr-o-fareb ke dhanni ne mukhtalif haisiyate'n badle'n aur atkal-pacchu se kuch anaap-shanaap keh diya, kuch waqiaat guzarne par maaloom hua ke 1-2 baate'n sahih nikli hain aur baaqi sab ghalat. Yaha'n pohonch kar zaeef-ul-eteqadi apna role adaa karti hai aur un logo'n ko majboor kar deti hai ke wo kisi na kisi tarah apne sawaal mein naqs nikaale'n jo us shakhs ke jawab ke sahih na hone ka baais hua ho.

Jis kisi ke haalaat uske bataae hue ke muwaafiq nikal aae, wo apne baaqi saathiyo'n ko bhi raam[1] kar leta hai aur us buzurg ki ghalati ko durstagi ke darja se bhi buland kar deta hai. Aur ye baat bhi zehen mein rakhe'n ke unki koi baat sacchi nikal aana bhi unki ayyari ka natija hota hai. Masalan baaz peer aur nujoomi-o-kaahin jab kisi ke ghar mein utre'n to yaqinan ahle mohalla ke istifsaraat ka jawab de kar hi jaate hain.

Ye saahab jis ghar mein naazil hue the, us ghar waale ne ilm-e-ghaib ki Rabbani sifaat pehle se hi un mein tasleem kar rakhi thi. Poocha: Hazrat hamare to naseeb hi sawar gae hain, aap munaasib waqt par tashreef laae hain, hame'n Allah Ta'ala se aulaad ki ummeed hai aur aapki nazre'n to badi door tak dekh leti hain. Kuch farmana munaasib samjhe to zeh-naseeb.

Hazrat Saahab bole: Bhai! Dil maila na karo, is martaba to Allah Ta'ala tumhe'n aulaad-e-narina se nawaazne waala hai aur apne in ayyaam-e-qiyaam ke dauraan hi munaasib mauqa paakar padosiyo'n mein se kisi ke kaan mein keh diya ke dekho! Baat baahar na nikle, waise tere padosiyo'n ke yaha'n ladki hogi.

Andaaza farmae'n, wilaadat par sirf ye 2 hi ehtemaal to ghaalib hote hain. Ladka hua to ghar waalo'n ka yaqeen aur pukhta ho gaya aur padosiyo'n ko kaha ja chuka hai ke baat baahar na nikle, lihaaza wo khamosh hain ke nahi maaloom us mein kya raaz ho? Aur andhi aqidat unhe'n is baat ki jasaarat bhi nahi karne deti ke wo us raaz ko faash kar sake'n aur agar ladki hui to padosiyo'n ki aqidat ne josh maara ke Hazrat Sahab sach hi farma gae the ke ladki hogi. Wo shayad aap logo'n ki dil-shikni nahi karna chaahte hthe. Is tarah bhram bhi qaayam raha aur

[1] T: (رام) Maanoos, zer-e-asar [RKT]

wah-wah bhi hogai, jabke us buzurg ne jo chaal chali thi, usne siwaae makr-o-fareb ke kuch bhi to nahi tha.

Yaha'n is baat ki taraf ishaara kar dena munaasib maaloom hota hai ke nujumiyo'n, kaahino'n aur ramal-o-faal waalo'n ki tarah wo log bhi hain, jo apne aap ko dast-shanaas ya "*palmist*" kehlwate hain. Ye ilm-e-dast-shanasi ya "*palmistry*" bhi takhjeem-o-kahaanat[1] hi hai. Kyounke ye log bhi mustaqbil mein pesh aamada waaqiaat ki ittila dete aur pesh-goi karte hain aur qaulan nahi to kam-az-kam amalan ilm-e-ghaib daani ke khaassa-e-Ilaahi par dast-daraazi ka jurm karte hain. Lihaaza aise logo'n par saza-o-waeed ki wohi ahadees-e-rasool ﷺ saadiq aati hain, jo kahin-o-nujoomi ke baare mein hain aur aage aarahi hain.

## Unka Jinno'n Se Madad Lena:

Ye baat bhi maroof hai aur aise logo'n ke mu'n se eteraaf sunne mein aata hai ke amal taskheer ke zariye unho'n ne kisi na kisi jin ko musakkhar kiya hota hai, jaise ye apni istilaah mein '*muwakkil*' kehte hain aur ye bhi hota hai ke ye shayateen-o-muwakkil farishto'n ki baaz baate'n chori-chupe sunte hain aur aakar kahin ko bata dete hain aur wo un baato'n ko awaam mein bayan karke apni buzurgi ke pul-baandhte phirte hain. Aise log Nabi ﷺ ki besat tak to ba-kasrat maujood the, lekin Aap ﷺ ki besat ke baad aasmaan ki nigrani kadi kardi gai aur pehli si soorat-e-haal na rahi.

Besat-e-Mustafa ﷺ ke baad se soorat-e-haal ye hai ke shayateen baaz ilaaqo'n ki khabre'n doosre ilaaqe ke kaahino'n ko bata dete hain aur wo logo'n mein fakhariya bayan karte phirte hain, jisse jaahil log unke kashf-o-karamaat ke qaayal ho jaate hain aur aksar log to is dhoke mein mubtala ho jaate hain, ke ye to auliyaAllah hain jo ghaib ki khabre'n bhi jaante hain, halaanke ye sab kuch shaitaano'n ka kiya-dhara hota hai. Is baat ki wazaahat khud Quran-e-Kareem ki Surah al-Anaam mein maujood hai. Chunache irshad-e-Ilaahi hai:

وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ۚ يٰمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ ۚ وَقَالَ اَوْلِيٰٓؤُهُمْ مِّنَ الْاِنْسِ رَبَّنَا اسْتَمْتَعَ

[1] T: (کہانت) Wo ilm jiske zariye pesh-goi karte ya ghaib ki baate'n bataate hain [RKT]

بَعۡضُنَا بِبَعۡضٍ وَّبَلَغۡنَاۤ اَجَلَنَا الَّذِیۡۤ اَجَّلۡتَ لَنَا ؕ قَالَ النَّارُ مَثۡوٰىکُمۡ خٰلِدِیۡنَ فِیۡهَاۤ اِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّ رَبَّکَ حَکِیۡمٌ عَلِیۡمٌ ﴿۱۲۸﴾

Aur Jis Din Allah Ta'ala Sab (jinn-o-Ins) Ko Jamaa Karega. (aur farmaega:) Aye Jinno'n! Tumne Insaano Se Bahut Faaede Haasil Kiye. Insaano Mein Se Jo Log Un Jinno'n Ke Dost Honge. Wo Kahenge: Aye Hamare Rab! Ham Ek Doosre Se Faaeda Haasil Karte Rahe. Aur (aakhir) Us Waqt Ko Pohonch Gae Hain, Jo Toone Hamare Liye Muqarrar Kiya Tha. Allah Ta'ala Farmaega Ke Ab Tumhara Thikana Jahannam Hai, Hamesha Usme Jalte Rahoge Magar Jo Allah Chaahe, Beshak Tumhara Parwardigaar Hikmat Waala Aur Jaanne Waala Hai. (Surah al-Anaam: 128)

Is ayat mein jinn-o-ins ya kaahino'n, nujumiyo'n aur unke muwakkileen ki saari sargazisht[1] maujood hai aur unka anjaam bhi mazkoor hai. Kitab-o-Sunnat mein is baat ki wazaahat maujood hai ke har insaan ke saath koi na koi shaitaan zaroor rehta hai aur baaz auqaat kisi khabees un nafs insaan ki khwahish par uska shaitaan kisi doosre insaan ke shaitaan se uske gharelu, neeji aur khusoosi haalaat maaloom karke use aa-bataata hai aur wo jab un baato'n ko saada-looh awaam mein bataata hai to wo samajhte hain ke ye shakhs to koi saahib-e-kashf-o-karaamat, wali, buzurg ya peer hai. Halaanke wo shakhs farebi aur shobadabaaz hota hai aur awaam ko ba-asaani apne peeche laga leta hai.

Chunache Allama Abur Rahman bin Hasan ؒ apni maroof kitab Fathul Majeed mein Imam Qurtubi ؒ se naql karte hue likhte hain: "*In kaahino'n aur munaajimo'n*[2] *ya nujumiyo'n ke silsila mein jo bazaro'n mein saada-looh awaam ko gumrah karte aur fareb de kar unki jebe'n saaf karte hain saaahib-e-iqtidaar logo'n ka farz hai ke unki sakht giraft kare'n aur unke paas aane waale logo'n ko bhi samjhaae'n aur mana kare'n. Un kaahino'n ki chand ek baato'n ke ittifaaqan sahih ho jaane se unke jaal mein nahi phaasna chaahiye aur na us fareb mein aana chaahiye ke unke paas logo'n ka jam-ghata lagaa rehta hai aur na hi is baat se dhoka khana chaahiye ke unke paas to padhe likhe log bhi aate hain. Kyounke unke paas aane waale log ahle ilm nahi, balke jaahil hi*

[1] T: (سَرگُزَشت) Beeta hua waaqia, aap-beeti, haalaat-e-zindagi [RKT]

[2] T: (مُنَجِّم) Ilm-e-nujoom ka maahir, faal waghaira ka karobaar karne waala, nujoomi [RKT]

*hote hain. Agar unke paas ilm ki daulat hoti to wo khilaaf-e-shariyat umoor ka irtikaab hargiz na karte. Aur na hi din-raat mushrikaana taaweez-gando'n ke chakkar mein masroof rehte*". (Hidayatul Mustafeed: V2 P810-811-812)

## Unka Ek (1) Sach Ke Saath Sau (100) Jhoot Milaana:

Nabi-e-Akram ﷺ ke zamana-e-mubaarak mein kaahin aur nujoomi ba-kasrat maujood the aur jo sawaal aaj kiya jaata hai, ke unki koi na koi baat durust kyoun nikal aati hai? Yehi sawal us ahd-e-masood mein bhi pesh aaya tha aur Nabi-e-Akram ﷺ ki zabaan-e-sidq tarjuman se uska kaafi-o-shaafi jawab bhi saadir hua.

Chunache Bukhari-o-Muslim mein hai:

إِنَّ نَاساً سَأَلُوا النَّبِيَّ ﷺ عَنِ الْكَاهِنِ ( أَوْ الْكُهَّانِ ) فَقَالَ : لَيْسُوْا بِشَيْءٍ ، فَقَالُوا يَا رَسُولَ اللهِ! إِنَّهُمْ يُحَدِّثُوْنَ أَحْيَانًا بِشَئٍ ( أَوْ بِالشَّيْءِ ) فَيَكُونُ حَقًّا، قَالَ رَسُوْلُ اللهِ ﷺ تِلْكَ الْكَلِمَةُ مِنَ الْوَحْيِ، يَحْفَظُهَا الْجِنِّيُّ فَيَقِرُّهَا ، أَىْ يُلْقِيْهَا فِىْ أُذُنِ وَلِيِّهِ فَيُخْلِطُ مَعَهَا مِائَةُ كِذْبَةٍ .

"Kuch logo'n ne Nabi ﷺ se kaahin ya kaahino'n ke baare mein poocha to Nabi ﷺ ne farmaya: "*Unke peeche kuch bhi nahi hota*". Sahaba Kiraam ؓ ne arz kiya: "*Aye Allah ke rasool ﷺ! Ye log baaz dafa koi baat kehte hain, to wo durust nikal aati hai (aakhir uski kya wajah hai?)*" Rasool Allah ﷺ ne irshad farmaya: "*Wahee-e-Ilaahi mein se jinn kisi kalma ko sun leta hai aur use aakar apne dost insaan (yaane kaahin) ke kaan mein daal deta hai. Pas wo kaahin us ek lafz ke saath 100 jhoot milaa leta (aur logo'n ko sunaata phirta) hai*". (Bukhari: H6213; Muslim ma Nawavi: 7/14/325; Az Zawaajir: V2 P110)

Wahee-e-Ilaahi mein se koi jin kisi kalma ko kaise sun leta hai? Is amr ki mazeed wazaahat Bukhari ki ek (1) hadees se hoti hai, chunache irshad-e-risaala ma-aab ﷺ hai:

إِنَّ الْمَلَئِكَةَ تَنْزِلُ فِىْ الْعَنَانِ وَ هُوَ السَّحَابُ . فَتَذْكُرُ الْأَمْرَ قُضِىَ فِىْ السَّمَاءِ فَيَسْتَرِقُ الشَّيَاطِيْنُ السَّمْعَ فَتَسْمَعُهُ فَتُؤْتِيْهِ إِلَى الْكُهَّانِ فَيَكْذِبُوْنَ مَعَهَا مِائَةَ كِذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ.

"*(Allah Ta'ala ke awaamir ya wahee-e-Ilaahi sunkar) Farishte jab baadalo'n mein utarte hain, tab wo us amr-e-Ilaahi ka baaham tazkirah karte hain, jo asmaan mein tae paaya ho. Shaitaan chori chupe kuch*

*sunne ke liye kaan lagaata hai aur kisi amr ke baare mein kuch sun leta hai. Wo us baat ko kaahino'n tak pohoncha deta hai. Phir wo kaahin log us baat ke saath apni taraf se 100 jhoot milaa kar bayan karte hain*". (Hidayatul Mustafeed: V3 P870)

Ye dono irshadaat-e-rasool ﷺ hain aur kutub-e-ahadees mein se poori millat-e-muslima ke nazdeek yeke-baad-deegare [1] sabse sahih-o-mustanad-tareen kitabo'n Bukhari-o-Muslim mein manqool hain. Jin se maaloom ho raha hai ke ilm-e-ghaib ke Ilaahi daawa karne waale logo'n ki asal haqiqat kya hai? Un shayateen-e-ins-o-jinn ka baahami taalluq kya hai? Agar unki koi baat durust nikal bhi aae to us mein bhi ek sach aur 100 jhoot ki aamezish hoti hai. Aur wo durust hissa bhi wahee-e-shaitaan hota hai.

Ab farmaiye! Jis behroopiye ke baare mein Nabi-e-Akram ﷺ ye farmae'n ke 'لَيْسُوْا بِشَىءٍ' "*Unke paas kuch bhi nahi hai*" aur hamare ahbaab kahe'n ke nahi ji! Wo to bade pate ki aur theek-theek baate'n is tarah bataate hain ke hatheli par sarso'n jama dete hain. Wo ghaib ki khabre'n jaante aur bade pohonche hue hain. Kya ye nazariya farman-e-risaalat aur muqaam-e-nubuwwat se khuli baghawat aur sarkashi-o-sartaabi[2] nahi?

Aise hi nujumiyo'n ki baaz durust nikalne waali baato'n ki haisiyyat bhi wohi hai jo kaahino'n ki hai. Wo bhi ek baat durust kahe'n to 100 jhoot bolte hain aur unki durust baat ka matlab bhi hargiz ye nahi hota ke wo bar-banaae ilm durust kehte hain, balke unki koi baat ittifaaqan durust ho jaati hai, jis mein unka apna koi kamaal nahi hota. Pas jo shakhs un logo'n ko saccha samajhta hai, wo kadi aazmaaish aur fitna mein mubtala ho jaata hai. (Hidayatul Mustafeed: V3 P870)

Aur baqaul kise

*Agar Duniya Mein Rehna Hai To Kuch Pehchan Paeda Kar*
*Libaas-e-Khidr Mein Yaha'n Rehzan Shaitaan Phirte Hain*

[1] T: Lagataar, ek ke baad doosra [RKT]
[2] T: Sarkashi, naafarmani, hukm udooli [FL]

## Ilm-e-Nujoom-o-Kahaanat-o-Ramal: Shariyat Ki Nazar Mein:

Baaz log raushan khayali-o-wusat-e-maalumaat ka bhram qaayam karne ke liye baithe-bithaae khataak se fatwa daagh dete hain ke ilm seekhna jaaiz hai, chaahe koi bhi ho. Halaanke ye nazariye aise logo'n ka hi ho sakta hai, jo ghalat aur durust ke kisi sharai meyaar ko tasleem na karte ho'n. Warna us mutlaq fatwa ko us sharai shart ke saath muqaiyyad karna hoga ke har ilm seekhna jaaiz hai. Agar us mein shariyat ki mukhalifat na paai jaati ho, jabke baaz uloom aise bhi hain, jinke baare mein Quran-o-Sunnat ki waazeh nusoos shaahid hain ke unka seekhna najaaiz-o-haraam hai. Aur kai aise uloom bhi hain, ke jinka seekhna aadmi ko kufr ki waadiyo'n mein pohoncha deta hai aur wo shakhs saza-e-maut ka mujrim qaraar paata hai. Jaisa ke ilm-e-sihr yaane jaadu ke baare mein ham arz kar chuke hain aur usse milta julta aur qadre kamtar darja ka ilm, ilm-e-nujoom hai.

Jabke barre-sagheer ke mumaalik mein ye ilm-e-nujoom bhi kaafi urooj par hai, balke nujumiyo'n aur jyotishiyo'n ne baa-qaaida dukane'n saja rakhi hain aur unho'n ne apni dukano'n ke ird-gird aur phir door-daraaz tak sadko'n ke kinaare par qad-aawar board lagwa rakhe hote hain, jin par jalee huroof[1] se mulhidaana-o-mushrikaana se-surkhiya'n di hoti hain. Misnal: "*Jo chaaho so poocho*" aap sirf inhi 4 lafzo'n par ghaur kare'n aur soche'n, kya aise logo'n aur unke paas poochne ke liye jaane waalo'n ko Allah ki bhi koi zaroorat reh jaati hai?

Kyounke ye to khassa Ilaahi hai ke taqdeer-e-khair-o-sharr aur ilm-e-ghaib sirf usi ke haath mein hai. Magar ye log "*Jo chaaho so poocho*" ke naare lagaate phir rahe hain aur hamare bhai unke un pur-kashish naaro'n par bila-soche samjhe yaqeen kar lete hain aur imaan ka daaman jhaad kar waha'n se rukhsat hote hain.

Ahle bidat ka ye giroh mukhtalif naamo'n se musalmano ke imaan aur jebo'n par daake daalne mein masroof hai. Un mein se kisi ko ilm-e-nujoom ka daawa hai to kisi ko ilm-e-ramal ka aur koi fan-e-kahaanat ka dhani hai aur kaahin kehelwaata hai.

[1] T: (جَلی حروف) Waazeh khat/alfaaz, bade fonts mein likha hua [RSB]

Imam Baghwi ﷺ farmate hain ke "*Jo shakhs chand baate'n milaakar masrooqa cheez aur jaae sarqa (jaha'n chori hui us jagah) ki nishandahi karde use* 'عرّاف' *arraaf yaane nujoomi kaha jaata hai*". (Hidayatul Mustafeed: V2 P818)

Aur yehi log hamare yaha'n "*sayaane*" kehelwate hain. Shaikh-ul-Islam Ibne Taimiyya ﷺ ne arraaf ka taaruf karwate hue farmaya ke "*Atkal-pacchu se kaam lekar ghaib-daani-o-kashf ka daawa karne waale kaahin, nujoomi aur ramal jaanne waale ko arraaf kaha jaata hai*". (Hawaala Saabiqa: V2 P819)

In logo'n aur unke paas jaane aur unki baato'n par yaqeen karne waalo'n ke baare mein Muslim-o-Musnad Ahmad mein irshad-e-risaalat ma-aab ﷺ hai:

مَنْ أَتَىٰ عَرَّافًا فَسَأَلَهُ فَصَدَّقَهُ بِمَا يَقُوْلُ لَمْ تُقْبَلْ لَهُ صَلَوٰةٌ أَرْبَعِيْنَ يَوْمًا.

"*Jis shakhs ne kisi arraaf (nujoomi, kaahin, ramal ya sayaane) ke paas jaakar usse kuch poocha aur phir uski tasdeeq bhi ki, uski 40 roz tak namaz qubool nahi hogi*". (Mukhtasar Muslim: H1496; Muslim ma Nawavi: 7/14/227; Sahih al-Jaame: H5930)

Jabke Abu Dawood, Tirmizi, Nasai, Ibne Majah aur Musnad Ahmad mein irshad-e-Nabawi ﷺ hai:

مَنْ أَتَىٰ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُوْلُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَىٰ مُحَمَّدٍ ﷺ.

"*Jo shakhs kisi kaahin ya nujoomi ke paas gaya aur uski baat par yaqeen bhi kiya. Usne shariyat-e-Mustafa ﷺ (quran-o-sunnat) ka inkaar kiya*". (Sahih Abu Dawood: H3305; Sahih Tirmizi: H116; Ibne Majah: H639; Musnad Ahmad: V2 P408; Sahih al-Jaame: H5942-81; Fathul Majeed: P654)

Musnad Bazzaar aur Mojam Tabrani Ausat mein ba-sanad-e-sahih irshad-e-Nabawi ﷺ hai:

لَيْسَ مِنَّا مَنْ ... ... تَكَهَّنَ أَوْ تُكُهِّنَ لَهُ.

"*Jo koi kaahin bane ya kaahin ke paas jaakar kuch pooche… wo ham mein se nahi*". (Takhreej ke liye mulaahaza farmae'n Sahih al-Jaame: H5435; As Sahiha: H2195)

Abu Dawood, Nasai aur Ibne Hibban mein ilm-e-nujoom ko Nabi ﷺ ne

jaadu ki qism qaraar dete hue farmaya hai:

مَنْ اقْتَبَسَ شُعْبَةً مِّنَ النُّجُوْمِ فَقَدِ اقْتَبَسَ شُعْبَةً مِّنَ السِّحْرِ زَادَ مَا زَادَ.

"*Jis shakhs ne ilm-e-nujoom ka kuch hissa haasil kiya, usne goya itna jaadu seekh liya aur jis qadar seekhta jaaega, utna hi uske gunah mein izaafa hota jaaega*". (Takhreej ke liye dekhiye hashiya: 62; Tat-heer al Mujtama'aat [Urdu]: P137; Mazeed tafseel ke liye dekhiye Fathul Majeed: P674-678; Az Zawaajir lil Haithami: V2 P110)

Sitaaro'n ke mushahada se mahino'n ki aamad, burjo'n[1] ka taayyun, panchgaana namaz ke auqaat aur chaand-o-sooraj girahan maaloom karna jiska tamaam-tar daar-o-madaar hisaab par hai, uske seekhne sikhaane mein koi muzaaiqa nahi. (Az Zawaajir lil Haithami: V2 P109-110; Fathul Majeed: P1137 [Urdu])

Imam Ibne Hajar Haithami رحمۃ اللہ علیہ ne apni taaleef-e-lateef Az Zawaajir mein kahaanat, arraafat, parinda udaakar faal lene, zameen par khutoot kheench kar ya kankariyo'n ke zariye faal nikaalne, tabkheem-o-iyaafa, kaahin ke paas jaane, arraaf ke paas jaane, nujoomi ke paas jaane, parinda udaane waale ke paas jaane, aur iyaafa ke paas jaane ko kabira gunaho'n mein se shumaar kiya hai. Aur kaahin ki taareef ye likhi hai ke "*Jo shakhs ghaib ke khabre'n dene ka daawa kare aur kahe, mujhe jinn bataata hai aur mustaqbil mein roo-numa hone waale waqiaat ke baare mein pesh-goi kare aur un tamaam umoor mein se baaz baate'n to sahih, magar aksar ghalat ho'n. Aur iyaafat-o-iayaafa se muraad parinda udaakar faal nikaalna hai*". (Az Zawaajir lil Haithami: V2 P109-110)

[1] T: (بُرَج) Saiyyaare ka daaera-e-gardish jise uska ghar muqaam ya manzil kehte hain, aasmaani daaere ke baara (12) hisso'n mein har ek (1), sign of zodiac [RKT]

## Amal-e-Saaleh Ki Doosri shart: Ikhlaas-e-Lillah Ya Adm-e-Riyaakari

### Ikhlaas Lillah Ya Adm Riyakari: Quran-e-Kareem Ki Nazar Mein:

Kisi bhi nek amal ke Allah Ta'ala ke yaha'n qubool hone ki 3 sharto'n mein se doosri shart "*Ikhlaas lillah*" ya "*adm-e-riyakaari*" hai. Chunache ham jo bhi nek kaam ya ibaadat kare'n wo sirf raza-e-Ilaahi ke husool ke liye ho, kisi doosre ki khushnoodi hargiz matloob na ho aur na hi us kaar-e-khair mein ye jazba kaar-farma ho ke agar main ye kaam karunga to log mujhe bada parhezgaar aur aabid-o-zaahid samjhenge. Mujhe bada muttaqi-o-rahem dil, ghareeb-parwar aur sakhi kahenge, mujhe bada aalim-o-faazil aur khush-lihaan[1] qaari maanenge, ya mujhe bada sherdil aur bahadur-o-shuja'[2] qaraar diya jaaega. Apne amal ke baare mein duniya waalo'n se ye tamannae'n hargiz na ki jaae'n, balke har amal indAllah maqbool tabhi hota hai, jab poore ikhlaas-e-niyyat ke saath use Allah Ta'ala ki raza-o-khushnoodi ke liye sar-anjaam diya jaae.

Is silsila mein Allah Ta'ala ne Quran-e-Paak ke kitne hi muqaamaat par hamari rehnumai farmai hai, chunache Surah an-Nisa ki aayat 146 mein munafiqeen ka anjaam-e-bad bayan karne ke baad farmaya:

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ ؕ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ﴿۱۴۶﴾

Albatta Jo Un Mein Se Taaib Ho Jaae'n Aur Apne Tarz-e-Amal Ki Islaah Kar Le'n Aur Allah Ka Daaman Thaam Le'n Aur Apne Deen Ko Allah Ke Liye Khaas Kar De'n, Aise Log Momino'n Ke Saath Hain Aur Allah Momino'n Ko Ajar-e-Azeem Ataa Farmaega. (Surah an-Nisa: 146)

Surah al-Aaraaf mein *ikhlaas fil-amal* ka hukm dete hue farmaya:

وَاَقِيْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ .

Aur Har Ibaadat Mein Apna Rukh Theek Rakho Aur Sirf Usi (Allah) Ko

[1] T: (خوش لَحْن) Surila, khush-aawaaz [RKT]
[2] T: (شُجَاعْ) Bahaddur, daler, brave, valiant [RKT]

Pukaaro, Apne Deen Ko Uske Liye Khaalis Rakh Kar. (Surah al-Aaraaf: 29)

Surah az-Zumar ki ayat 2 mein Nabi ﷺ ko mukhaatib karte hue farmaya:

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ۝

Ye Kitab Hamne Aapki Taraf Bar-haq Naazil Ki Hai, Lihaaza Aap Allah Hi Ki Bandagi Kare'n Deen Ko Usi Ke Liye Khaalis Karte Hue. (Surah az-Zumar: 2)

Aise hi Surah az-Zumar ki aayat 11 aur 14, Surah Ghafir (Surah al-Mominoon) ki aayat 14 aur 65 mein bhi ikhlaas ki taaleem farmai hai. Qurbani ka falsafa bayan karte hue bhi Allah Ta'ala ne bataaya hai ke usse dilo'n ka ikhlaas matloob hai, naake khoon aur gosht. Jaisa ke Surah al-Hajj mein irshad-e-Ilaahi hai:

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ

Allah Ta'ala Ko Tumahri Qurbani Ke Khoon Ya Gosht Nahi Pohonchte Balke Use To Tumhara Taqwa-o-Ikhlaas Pohonchta Hai. (Surah al-Hajj: 37)

Is baat ko mushrikeen-e-Makkah ko bhi yaqeen tha ke Allah Ta'ala kisi ki ikhlaas se khaali dua-o-pukaara ya faryaad ko nahi sunta aur wo mushrikeen bhi toofan mein ghir jaane par poore ikhlaas ke saath sirf Allah Ta'ala ko hi pukaara karte tha, jaisa ke Surah Yunus ki aayat 22, Surah Ankaboot ki aayat 65, Surah Luqman ki aayat 32 mein mazkoor hai. Gharz ibaadat ki qubooliyat ke liye ikhlaas shart hai aur ikhlaas fil-amal ka hukm to ahle kitab ko bhi tha, jaisa ke Surah Baiyyana ki aayat 5 mein mazkoor hai aur Surah al-Baqara ki ayat 139 mein Allah Ta'ala ne apne Nabi ﷺ ko hukm dete hue farmaya hai:

قُلْ اَتُحَآجُّوْنَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ وَنَحْنُ لَهٗ مُخْلِصُوْنَ ۝

(Aye Nabi ﷺ!) Unse Keh De'n: Kya Tum Allah Ta'ala Ke Baare Min Ham Se Jhagadte Ho, Halaanke Wo Hamara Bhi Rabb Hai Aur Tumhara Bhi. Hamare Amaal Hamare Liye Hain aur Tumhare Amaal Tumhare Liye Aur Ham Allah Hi Ke Liye Apni Bandagi Ko Khaalis Kar Chuke Hain. (Surah al-Baqara: 139)

Amal mein ikhlaas-e-lillah ka itna muqaam hai ke Allah Ta'ala ke mukhlis bando'n par shaitaan ka bhi koi bas nahi chalta jaisa ke khud usne eteraaf kiya hai. Quran-e-Paak uthakar dekhe'n Surah al-Hijr ki aayat 40,

aur Surah Saad ki aayat 82-83 mine Allah Ta'ala ne is (shaitaan) ka eeteraaf zikar farmaya hai ke jab Hazrat Adam ﷺ ko sajda na karne ke jurm ki paadaash [1] mein shaitaan ko Allah Ta'ala ki baargaah se dhutkaara gaya to usne Allah Ta'ala ki izzat-o-jalaalat ki qasam khaakar kaha tha:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

Mein Un Sab (bani adam) Ko Behkaa Kar Rahunga. Siwae Tere Un Bando'n Ke Jinhe'n Toone Khaalis Kar Liya Hai. (Surah Saad: 82-83)

Aur Allah Ta'ala ke khaalis bande sirf wohi hote hain, jinki saari zindagi hi paekar-e-ikhlaas ho, unke aamaal mein shrik, dikhlawa aur riya-kaari ka shaaeba tak na ho.

## Ikhlaas-e-Amal Ki Fazilat-o-Barkat: Hadees-e-Rasool ﷺ Ki Raushni Mein:

Ikhlaas-e-amal ki fazilat-o-barkat ke silsila mein Nabi-e-Rahmat ﷺ ki zabaan-e-Mubarak se nikle hue irshadaat kutub-e-hadees mein ba-kasrat maujood hain aur un mein se ham sirf 2-1 hadees aapke saamne bayan karne par iktifa kar rahe hain. Jo is baat ka suboot hai ke khaalis raza-e-Ilaahi ke liye kiye gae amal ka ajr-o-sawab jaha'n aakhirat mein milega, wahee'n unka phal kisi na kisi rang mein insaan is duniya mein bhi paaleta hai.

Chunache Bukhari, Muslim aur Nasai-o-Ibne Hibban mein Nabi-e-Akram ﷺ farmate hain:

*"Teen (3) aadmi safar par nikle, raaste mein raat guzarne (aur ek riwayat ki roo se baarish se bachne) ke liye ek pahadi-ghaar mein daakhil ho gae. Ittifaaq ye hua ke koi chattan ludhakti aur ek bahut bade patthar ke girne se ghaar ka mu'n band ho gaya (aur baahar nikalne ka koi raasta na raha) Unho'n ne ek doosre se kaha ke is mushkil se najaat paane ka ab sirf ek hi raasta hai ke apne-apne aise nek amaal ko yaad kare'n (jo sirf Allah ke khof se aur raza-e-Ilaahi ke liye kiye gae the) aur saath hi Allah Ta'ala se najaat talab kare'n. Teeno ne baari-baari kehna*

[1] T: (پاداش) Sila, badla, ewaz, saza, jurmaana [RKT]

*shuru kiya, ek ne kaha: Aye Allah! Mere maa baap boodhe the, din bhar bakriya'n charaakar jab sham ko ghar mein aata to unka doodh-dohkar apne baal baccho'n se pehle apne waalidain ko pilaaya karta tha. Ek din mein chaare ki talaash mein bakriyo'n ko door le gaya, raat gae jab ghar lauta to waalidain so chuke the. Main doodh ka pyaala liye raat bhar unke sarhaane khada raha (baccho'n ko is liye na diya ke maa baap ka haq pehle hai aur unhe'n is liye na jagaaya ke unki neend mein khalal aaega) jab fajr tuloo hui to wo uthe aur maine sabse pehle unhe'n doodh pesh kiya. Baad mein apne ahl-o-ayaal ko diya. Aye Allah! Agar mera ye amal khaalis teri razaa ke liye hi tha, to hame'n is musibat se najaat ataa farma*". Itna kehne par wo bhaari chattan apni jagah se thodi se sarak gai, magar nikalne ka raasta na ban saka.

"*Ab doosre ne kehna shuru kiya: Aye Allah! Meri ek chacha-zaad bahen thi, jise main duniya bhar se ziyada chaahta tha, maine uske saath buraai ka iraada zaahir kiya to usne inkaar kar diya. Ek waqt aaya ke qahat-saali-o-tang-dasti ke haatho'n majboor ho kar wo kuch ta-aawoon talab karne aai to maine use sone ke 120 dinar is shart par diye ke wo meri tamanna poori karde. Na-chaara wo taiyaar ho gai, magar aen mauqa par usne kaha* 'لَا يَحِقُّ لَكَ أَنْ تَفُضَّ الْخَاتَمَ اِلَّا بِحَقِّهِ' *"Tumhare liye halaal-o-jaaiz nahi ke tum mohar-e-ismat ko naahaq daagh-daar karo". ye sunte hi main apne iraado'n se baaz aagaya aur jo sona use diya tha, wo bhi waapas na liya. Aye Allah! Agar mera ye amal khaalis teri raza ke liye tha, to tu hame'n is mushkil se nikaal de".* Ab ke chattan kuch aur sarak gai, magar abhi tak nikalne ka raasta na bana tha.

Lihaaza ab teesre ne kehna shuru kiya: "*Aye Allah! Maine kuch logo'n ko kaam par lagaaya, sabki mazdoori dedi, magar ek aadmi mazdoori liye baghair hi chala gaya. Maine Uski mazdoori ke paese nafa-aawar kaam mein laga diye, yaha'n tak ke badhte badhte wo bahut lamba chauda maal ban gae. Ek muddat ke baad wohi shakhs aaya aur Usne apni ujrat ka mutaalAba kiya, to maine USE kaha ke ye jitne bhi ount, gaae'n, aur bakriya'n hain aur ye jitne bhi ghulam hain, ye sab tere hain. Usne kaha: Allah ke bande! Mazaaq na karo, maine use saara maajra keh sunaaya aur jab use meri baat ka yaqeen aagaya to wo saara maal le gaya aur koi cheez bhi na chodi. Aye Allah! Maine ye amal*

*khaalis teri khushnoodi ke liye kiya tha, tu hamari ye mushkil asaan karde*". 'فَانْفَرَجَتِ الصَّخْرَةُ ، فَخَرَجُوْا يَمْشُوْنَ' Wo chattan ghaar ke mu'n se hat gai aur wo baahar nikal aae. (Bukhari ma Fathul Baari: V4 P369-370; Muslim: H2743; Nasai; Ibne Hibban; At Targheeb wat Tarheeb: V1 H1)

Ikhlaas ki ehmiyat bayan karte hue hi Bukhari-o-Muslim mein Nabi-e-Akram ﷺ ne irshad farmaya hai:

اِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ.

"*Tamaam amaal ki sehat ka daar-o-madaar bas niyyat par hai*". (Bukhari: 1/7/15; Muslim: H1907; Abu Dawood: H2201; Tirmizi: H1647; Sahih Nasai: H73)

Aise hi irshad-e-Nabawi ﷺ hai:

اِنَّ اللّٰهَ لَا يَنْظُرُ اِلٰى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلٰكِنْ يَّنْظُرُ اِلٰى قُلُوْبِكُمْ وَأَعْمَالِكُمْ.

"*Beshak Allah Ta'ala tumhari soorato'n (jismo'n) aur tumhare maal ki taraf nahi dekhta, balke wo tumhare dilo'n aur amaal ko dekhta hai*". (Mukhtasar Muslim: H1776; Ibne Majah: H4143; Sahih At Targheeb: H13) ❶

❶ • Raaqim-ul-Huroof jab deeni taaleem ke husool ke liye Jamia Salafiyya, Faislabad mein daakhil hua to pehli class ko us din Maulana Syed Muhammad Dawood Ghaznawi رحمہ اللہ ki kitab "Nukhbatul Hadees" ki yehi hadees padhaai gai thi. Is etebaar se mere liye ye hadees sharif ek yadgaar hadees hai. [Abu Adnan] •

Sehat-o-Zof ke hawaale se mukhtalif-feeh[1] ek hadees mein hai:

مَنْ فَارَقَ الدُّنْيَا عَلَى الْاِخْلَاصِ لِلّٰهِ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَأَقَامَ الْصَّلَوٰةَ وَأَتَى الْزَّكَوٰةَ فَارَقَهَا وَاللّٰهُ عَنْهُ رَاضٍ.

"*Jo shakhs duniya se ikhlaas lillah wahdahu laa shareeka lahu ke saath rukhsat hua aur ysne namaz qaayam ki aur zakat adaa ki to duniya se is haalat mein rukhsat hua ke Allah usse raazi tha. (Yaane Allah Ta'ala ki raza aur khushnoodi ke saath duniya se rukhsat hua)*". (Ibne Majah: H70; Imam Haakim ne kaha ye Sahih-ul-Isnaad hai; At Targheeb wat Tarheeb: V1 H2; Albatta Allama Albani ne ise Zaeef al-Jaame: H5731 mein zikr kiya hai)

## Riyakaari Ki Mazammat Quran-e-Kareem Ki Raushni Mein:

Ibaadat mein ikhlaas-e-lillah aisi nemat hai ke har amal ki qeemat hi usi se banti hai aur riyakaari aisi bala hai ke insaan ka saara kiya dhara hi

[1] T: Ikhtilaaf kiya gaya, wo cheez, jis mein ikhtilaaf ho [RKT]

raaegaa'n jaata hai. Jabke ikhlaas aur riyakari ki hade'n bahut qareeb qareeb hain, balke agar ye kaha jaae ke qaws-e-quzah[1] ke rango'n ki tarah hi ye dono bhi itni qareebi cheeze'n hain ke un mein hadde-faasil qaayam karna bhi Allah ki taufeeq-o-inaayat ke baghair na-mumkin hai to be-jaa na hoga.

Kyounke jo shakhs namaz, roza, hajj, zakat, qurbani, sadqa-o-khairaat ya koi bhi nek amal kare aur uski niyyat mein zara bhi ye futoor aajaae ke un kaamo'n ki wajah se log mujhe aabid-o-zaahid, parhezgaar-o-paarsa aur haaji kahenge ya phir uski soch doosra rukh ikhtiyaar karle ke wo agar sadqa-o-khairat nahi karega to log kya kahenge ke pados mein log bhoko'n mar rahe hain aur ye unki koi madad hi nahi karta. Agar is saal bhi hajj par na gaya, ya qurbani na ki to biradari ya pehchan waalo'n mein naak kat jaaegi.

Jo shakhs bhi naak ko bachaane ke liye numood-o-numaaish aur riyakaari-o-dikhlaawe ke taur par koi nek kaam kare, to raza-e-Ilaahi ke husool ki niyyat khaalis na rahi. Raza-e-Ilaahi ke saath raza-e-biraadari waghaira bhi shaamil ho gai aur jo amaal raza-e-biraadari ke tahaffuz ka nuskha ban jaae'n unhe'n bhala Allah Ta'ala ke yaha'n sharf-e-qubooliyat kaise haasil hoga? Riyakaari to amal ko khote sikke ki tarah bana deti hai, jaise wo bazaar mein nahi chal sakta, aise hi khoti niyyat se kiya gaya amal bhi darbaar-e-Ilaahi mein maqbool-o-manzoor nahi hota. Kyounke Allah Ta'ala ne Surah al-Baqara mein farmaya:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ۭ لَا يَقْدِرُوْنَ عَلٰي شَيْءٍ مِّمَّا كَسَبُوْا ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ۝۲۶۴

Aye Imaan Waalo! Apne Sadaqaat Ko Ehsaan Jatlaakar Aur Eeza Pohonchakar Us Shakhs Ki Tarha Khaak Mein Na Milaado Jo Apna Maal Mahez Logo'n Ke Dikhane Ko Kharch Karta Hai Aur Allah Par Aur Roz-e-Aakhirat Par Imaan Nahi Laata. Uske Kharch Ki Misaal Aisi Hai, Jaise Ek Chattan Thi, Jis Par Mitti Ki Teh Jami Hui Thi, Us Par Zor Ka Meena Barsa To Saari Mitti Beh Gai Aur Saaf Chattan Ki Chattan Reh Gai. Aise Apne

[1] T: (قَوسِ قُزَح) Rainbow [RKT]

Nazdeek Khairat Karke Jo Neki Kamaate Hain, Usse Kuch Bhi Unke Haath Nahi Aata Aur Allah Kaafir Qaum Ko Hidayat Nahi Deta. (Surah al-Baqara: 264)

Surah an-Nisa mein riyakaari ko munafiqeen ki khaslat qaraar dete hue farmaya:

وَاِذَا قَامُوْٓا اِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى ۙ يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللّٰهَ اِلَّا قَلِيْلًا .

Jab Ye Namaz Ke Liye Uthte Hain To Susti Ke Maare Hue Mahez Logo'n Ko Dikhlaane Ke Liye Uthte Hain Aur Allah Ta'ala Ko Kam Hi Yaad Karte Hain. (Surah an-Nisa: 142)

Surah al-Kahf ki aakhri ayat mein farmaya:

فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا .

Pas Jo Koi Apne Rabb Ki Mulaqaat Ka Ummeedwaar Ho, Use Chaahiye Ke Nek Amal Kare Aur Bandagi Mein Apne Rabb Ke Saath Kisi Doosre Ko Shareek Na Kare. (Surah al-Kahf: 110)

Kisi ke dikhlaawe ko amal karna bhi use Allah Ta'ala ke saath shareek karna hai, isi liye Imam Zahabi ne Kitab-ul-Kabaair mein Surah al-Kahf ki is ﴿ وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ﴾ aayat ka tarjuma ye likha hai: "*Wo Apna Amal Kisi Ke Dikhlaawe Ke Liye Na Kare*".

Ahle shirk aur ahle riya ke nek aamaal ke saath qiyaamat ke din Allah Ta'ala kya sulook farmaega? Is silsila mein Surah al-Furqan mein irshad-e-Rabbani hai:

وَقَدِمْنَآ اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَآءً مَّنْثُوْرًا ﴿٢٣﴾

Aur Ham Unke amaal Ki Taraf Mutawajje Honge Aur Unke Sab Kiye-dhare Ko Ghubaar Ki Tarha Udaa Denge. (Surah al-Furqan: 23)

Allah Ta'ala ne teeswe'n pare ki Surah al-Maaoon mein bhi riyakaari ki zabardast mazammat farmai aur ahle riya ka anjaam wael-o-halaakat bataaya hai aur ﴿ الَّذِيْنَ هُمْ يُرَآءُوْنَ ﴾ se muraad wohi log hai (jo riyakaari karte hain). Aur 'وَيْلٌ' Wael ka tarjuma umooman halaakat ya jahannam kiya jaata hai, jabke 'وَيْلٌ' *Wael* jahannam ki ek waadi ka naam hai, jis mein aag ki shiddat-e-tamaazat-o-haraarat ka ye aalam hoga ke agar us

mein pahaad bhi daala jaae to pighal jaae. ‘أَعَاذَنَا اللّٰهُ مِنَ النَّارِ’ (Tat-heer al Mujtamiaat an Irjaas al Maubaqaat: Ahmad bin Hajar Qazi of Qatar)

## Riyakaari Ki Mazammat: Hadees-e-Rasool ﷺ Ki Raushni Mein:

Koi bhi nek amal ya ibaadat jo khaalis raza-e-Ilaahi ki bajaae fakhar-o-mubahaat[1] aur riya-o-dikhlaawe ke taur par ki jaae, use Allah Ta’ala qubool nahi karta. Jab isi silsila mein Nabi ﷺ ke irshadaat ka mutaala-a kiya jaae to maaloom hota hai ke riyakari na sirf amal zaaya kar dene waala gunah hai, balke shirk bhi hai.

Jaisa ke Sunan Ibne Majah mein Hazrat Abu Sayeed Khudri ؓ ki riwayat hai ke ham baithe hue fitna-e-dajjaal ka zikr kar rahe the, ke Nabi ﷺ bhi tashreef le aae aur farmaya:

أَلَا أُخْبِرُ كُمْ بِمَا أَخْوَفُ عَلَيْكُمْ عِنْدِيْ مِنَ الْمَسِيْحِ الدَّجَّالِ.

“*Kya main tumhe’n us cheez ke baare mein khabar na du’n, jo mere nazdeek fitna-e-dajjaal se bhi tumhare liye ziyaada khofnaak hai?*

Hamne arz kiya: Zaroor bataae’n. To Aap ﷺ ne farmaya: ‘اَلشِّرْكُ الْخَفِيُّ’

“*Wo fitna Shirk-e-Khafi hai*”. Aur phir khud hi shirk ke khafee bayan karte hue farmaya:

أَنْ يَّقُوْمَ الرَّجُلُ فَيُصَلِّيْ فَيَزِيْدُ صَلَاتَهُ لِمَا يَرٰى مِنْ نَّظَرِ رَجُلٍ.

“*(Shirk-e-khafee ye hai) Ke koi shakhs namaz padhe aur apni namaz ki husn-e-adaaigi mein izaafa karde, kyounke use koi doosra dekh raha hai*”. (Ibne Majah: H4204 Allama Albani ne ise Hasan qaraar diya hai; Mishkat: H5333; At Targheeb wat Tarheeb: V1 P45)

Goya dekhne waale aadmi ki khaatir namaz ko adaa karne mein ziyada ehtemaam karna riyakari aur shirk-e-khafi hai.

Aise hi Musnad Ahmad waghaira mein irshad-e-Nabawi ﷺ hai:

اِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ اَلشِّرْكُ الْأَصْغَرُ.

“*Mujhe tumhare baare mein jis cheez ka sabse ziyada andesha hai, wo*

[1] T: (فَخْر و مُباہات) Ghuroor-o-naaz [RKT]

*shirk-e-asghar hai. Sahaba Kiraam ﷺ ne poocha: Shirk-e-Asghar kya hai? To Aap ﷺ ne farmaya:* 'اَلرِّيَاءُ' yaane *Dikhlaawa*". (Musnad Ahmad: V5 P428-429; Az Zuhd mein Ibne Abi Duniya aur Bayhaqi ne asaneed-e-jaiyyad ke saath riwayat kiya hai; At Targheeb: V1 P48; Tabrani Kabeer: V4 P253; Mishkat: H5334)

Musnad Ahmad aur Tabrani mein to bade waazeh andaaz mein irshad-e-Nabawi ﷺ hai:

مَنْ صَلّٰى يُرَائِيْ فَقَدْ أَشْرَكَ وَمَنْ صَامَ يُرَائِيْ فَقَدْ أَشْرَكَ وَمَنْ تَصَدَّقَ يُرَائِيْ فَقَدْ أَشْرَكَ.

"*Jis shakhs ne riyakaari ke liye namaz padhi, usne shirk kiya. Jisne riyakaari-o-dikhlaawe ke liye roza rakha, usne shikr kiya aur jisne dikhlaawe ke liye sadqa kiya, usne shirk kiya*". (Musnad Ahmad: V4 P126; Mustadrak Haakim: V4 P329; Tabrani: V7 P337-338; Mishkat: H5331; At Targheeb lil Munziri: V1 P44; Mukhtasar at Targheeb laa Ibne Hajar: P7)

Jabke Bukhari-o-Muslim mein irshad-e-Nabawi ﷺ hai:

مَنْ سَمَّعَ سَمَّعَ اللّٰهُ بِهِ (يَوْمَ الْقِيَامَةِ) وَمَنْ يُّرَائِيْ يُرَائِيْ اللّٰهُ بِهِ.

"*Jis shakhs ne koi amal is niyyat se kiya ke logo'n mein uski shohrat-o-taareef ho, qiyaamat ke din Allah Ta'ala logo'n ke saamne uski bad-niyyati zaahir karke use ruswa karega aur dikhlaawa karne waale ke saath qiyaamat ke roz Allah Ta'ala bhi waisa hi sulook karega*". (Bukhari: H6499; Mukhtasar Muslim lil Munziri: H2090; Mishkat: H5316-5327)

Is silsila mein baaz deegar ahadees bhi milti hain, jaisa ke Musnad Ahmad, Tabrani Kabeer, Sunan Kubra Bayhaqi aur Shobul Imaan. Bayhaqi mein irshad-e-Nabawi ﷺ hai:

مَنْ سَمَّعَ النَّاسَ بِعَمَلِهِ ، سَمَّعَ اللّٰهُ بِهِ أَسَامِعَ خَلْقِهِ ، وَحَقَّرَهُ وَصَغَّرَهُ .

"*Jis shakhs ne koi nek kaam karke logo'n mein apne karnaamo'n ka dhindhora peeta, qiyaamat ke din Allah Ta'ala tamaam makhlooq ke saamne uski riyakari ko zaahir karke use zaleel-o-ruswa kar dega*". (Musnad Ahmad: V2 P162-190-212-223; Hilyatul Auliya laa Abee Naeem: V4 P123-124; Mishkat: H5319; At Targheeb wat Tarheeb: V1 P320; At Tabrani Fil Kabeer wal Bayhaqi, Majmua az Zawaaid lil Haithami: V10 P222)

Jabke ek hadees sharif mein hai ke Nabi ﷺ ke paas ek aadmi haazir hua aur poocha: "*Agar koi shakhs ajr-o-sawaab aur shohrat ke liye jihad kare, to uske baare mein kya irshad hai? Aap ﷺ ne farmaya:* 'لَا شَيْءَ لَهُ'

*Uske hisse mein kuch bhi (sawab) nahi aaega. Us shakhs ne teen (3) martaba apna sawaal dohraaya aur Nabi ﷺ ne bhi yehi kalimaat teen (3) martaba dohraae aur phir farmaya:*

اِنَّ اللّٰهَ عَزَّ وَجَلَّ لَا يَقْبَلُ مِنَ الْعَمَلِ اِلَّا مَاكَانَ خَالِصاً وَابْتُغِيَ بِهِ وَجْهُهُ.

*Allah Ta'ala koi aisa amal qubool nahi karta, jo khaalis usi ki raza ke husool ke liye na kiya gaya ho*". (Sahih Nasai: H2943; As Sahiha: H52; Sahih At Targheeb: V1 P6)

Ek hadees mein to Nabi-e-Akram ﷺ farmate hain ke Allah Ta'ala munaadi karadega ke jis shakhs ne riyakari ka amal kiya, wo unhi logo'n ke paas jaakar uska sawab talab kare, jinhe'n dikhaane ke liye usne wo amal kiya tha. Mukammal hadees ke alfaaz ye hain:

اِذَا جَمَعَ اللّٰهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيْهِ نَادٰى مُنَادٍ: مَنْ أَشْرَكَ فِيْ عَمَلٍ عَمِلَهُ لِلّٰهِ أَحَداً فَيَطْلُبُ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللّٰهِ ، فَاِنَّ اللّٰهَ أَغْنٰى الْشُّرَكَاءِ عَنِ الْشِّرْكِ.

"*Allah Ta'ala qiyaamat ke din jis mein koi shak nahi, logo'n ko jama karega aur ek munaadi ye nida lagaaega: Jisne koi amal Allah ke liye kiya aur kisi doosre ko bhi us mein shareek kiya wo uska ajr-o-sawaab usi ghairullah se talab kare, kyounke Allam tamaam shuraka se ziyaada shirk se be-niyaaz hai*". (Musnad Ahmad: V3 P466; Sahih Tirmizi: H2521; Ibne Majah: H4203; Mawaarid uz Zamaan: H2499-2500; Mukhtasar At Targheeb laa Ibne Hajar: H9; Mishkat: H5318)

Muslim waghaira mein teen (3) shakhso'n ke baare mein irshad-e-Nabawi ﷺ hai ke qiyaamat ke roz (maidan-e-mehshar mein) sab logo'n se pehle Shaheed ka faisla hoga. Usko Allah Ta'ala ke saamne laaya jaaega to Allah Ta'ala use nemato'n ki pehchan karaaega, wo pehchaan lega, tab Allah Ta'ala farmaega: 'فَمَا عَمِلْتَ فِيْهَا' "*Toone in nemato'n ka istemaal kaise kiya?*" Wo jawab dega: 'قَاتَلْتُ فِيْكَ حَتّٰى اسْتُشْهِدْتُّ' "*Maine tere raaste mein jihad kiya, yaha'n tak ke shaheed kar diya gaya*". Allah Ta'ala farmaega: *Toone jhoot bola, kyounke toone jihad is liye kiya ke tujhe bahaddur kaha jaae aur wo tujhe keh diya gaya tha.*

ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلٰى وَجْهِهِ حَتّٰى أُلْقِيَ فِيْ النَّارِ.

*Phir iske baare mein hukm diya jaaega ke use mu'n ke bal ghaseet kar*

*dozakh mein daal diya jaaega*".

Doosra aadmi wo Alim-o-Qaari hoga, jisne ilm seekha aur sikhlaaya aur quran-e-majeed padha. Usko bhi Allah Ta'ala ke saamne pesh kiya jaaega. Allah Ta'ala use bhi apni nemate'n maaloom karwaega, wo un nemato'n ko pehchan lega to Allah Ta'ala farmaega: 'فَمَا عَمِلْتَ فِيْهَا' "*Toone in nemato'n ki kya shukr-guzaari ki? Wo kahega: Maine ilm ko seekha aur sikhlaaya aur maine tere raaste mein teri raza ke liye Quran padha*". Allah Ta'ala farmaega: "*Toone jhoot kaha (kyounke toone ye kaam mere liye nahi kiya) Balke us (ilm) ko toone is liye seekha tha ke tujhe aalim kaha jaae aur toone quran is liye padha ke tujhe qaari kaha jaae.* 'فَقَدْ قِيْلَ' "*Pas wo (tujhe) keh diya gaya*". Phir uske mutaalliq hukm diya jaaega: 'فَسُحِبَ عَلٰى وَجْهِهِ حَتّٰى أُلْقِيَ فِيْ النَّارِ' "*Use mu'n ke bal ghaseet kar jahannam mein daal diya jaae*".

Teesra shakhs wo saaqi hoga, jis par Allah Ta'ala ne faraakhi ki aur usko har qism ka maal de rakha tha: 'فَأُتِيَ بِهِ' "*Phir use laaya jaaega*". Allah Ta'ala usko apni nemate'n yaad dilaaega, wo unko pehchaan lega. Allah Ta'ala poochega: "*Toone un nemato'n ka istemaal kaise kiya? Wo kahega: Maine sab maal tere raaste mein teri raza ke liye kharch kar diya.* Allah Ta'ala farmaega: 'كَذَبْتَ' "*Toone jhoot bola*". (Muslim ma Nawavi: 7/13/50-51; Sahih Tirmizi: H1642; Nasai: V2 P23-24; Sahih At Targheb: H20)

"*Toone is liye (maal kharch) kiya ke tujhe sakhi kaha jaae, chunache tujhe (sakhi) keh diya gaya*". Phir uske mutaalliq hukm diya jaaega ke usko chehre ke bal ghaseet kar jahannam mein phenk diya jaae.

Is shirk-e-asghar (riyakaari) ka anjaam ye hai ke Muslim ki ek *hadees-e-qudsi* mein irshad-e-Ilaahi hai:

أَنَا أَغْنٰى الْشُّرَكَاءِ عَنِ الْشِّرْكِ ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيْهِ مَعِيْ غَيْرِيْ تَرَكْتُهُ وَ شِرْكَهُ.

"*Main har shareek ki ba-nisbat har qism ke shirk se be-niyaaz hoo'n. Jo shakhs mere liye koi amal karta hai aur mere alaawa bhi kisi ko (dikhlaawa karke) mera shareek banaata hai, to main use usi ke saath chod deta hoo'n (yaane wo amal qubool nahi karta)*". (Muslim ma Nawavi:9/18/115)

Muslim, Ibne Majah, Ibne Khuzaima aur Bayhaqi ki ek riwayat mein hai:

فَأَنَا بَرِيٌّ ، هُوَ لِلَّذِيْ عَمِلَ لَهُ.

"*Wo amal us (doosre) ke liye hi hoga, jiske liye usne kiya hai. Main usse baree hoo'n*". (Muslim ma Nawavi:9/18/25; Ibne Majah: H2402; Ibne Khuzaima-o-Bayhaqi-o-Sahih At Targheeb: H31; Mishkat: H5315)

## Amal-e-Saaleh Ki Teesri Shart: Mutaabaqat-o-Muwaafaqat-e-Sunnat

### Itaa-at-e-Rasool ﷺ Quran-e-Kareem Ki Raushni Mein:

Ahle ilm ne usool-e-shariyat ki raushni mein amal-e-saaleh ki jo teen (3) sharte'n bataai hain, un mein se teesri shart ye hai ke wo amal Nabi-e-Akram ﷺ ki sunnat ke aen mutaabiq hona chaahiye. Ya ba-alfaaz-e-deegar, amal-e-saaleh ki ek shart "*Mutaabaqat-o-muwafaqat-e-sunnat*" bhi hai. Ke namaz, roza ya koi bhi nek amal ho, use Allah Ta'ala sirf usi shakl mein qubool karta hai, ke wo amal Rasool Allah ﷺ ke bataae hue aur apnaae hue qauli-o-amali tariqa ke aen mutaabiq ho. Apni taraf se koi tariqa ejaad na kiya gaya ho aur na hi wo tariqa Nabi ﷺ ke alaawa kisi bhi doosre ka ejaad-karda ho. Aur agar koi amal Nabi ﷺ ke bataae hue tariqa ya sunnat ko chodkar kisi ghair ke masnooi tariqe ke mutaabiq sar-anjaam diya gaya ho, to wo indAllah naa-maqbool hoga. Kyounke Nabi-e-Akram ﷺ ki itaa-at karna aur Aap ﷺ ke bataae aur apnaae hue tariqe ya sunnat par amal karna aur uske adaab ko malhooz rakhna hukm-e-Ilaahi aur farz-e-aen hai. Jaisa ke Surah al-Ahzaab mein irshad-e-Ilaahi hai:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ.

Rasool Allah Ki Zaat-e-Giraami Mein Tumhare Liye Behtareen Namoona Hai. (Surah al-Ahzaab: 21)

Surah al-Hashr mein irshad farmaya:

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ

Jo Kuch Rasool Tumhe'n De'n Wo Lelo Aur Jis Cheez Se Aap Roke'n Usse

Ruk Jaao. (Surah al-Hashr: 7)

Quran-e-Paak ke kitne hi muqaamaat aise hain jaha'n Allah Ta'ala ke ahkaam ki itaa-at ke saath-saath hi Rasool Allah ﷺ ke ahkamaat ki itaa-at ka bhi hukm diya gaya hai. Masalan Surah Aale Imran ki aayat: 33 aur 132, Surah an-Nisa ki aayat 59, Surah al-Maaida ki aayat 92, Surah al-Anfaal ki aayat 1, 20, 46, Surah an-Noor ki aayat 54 aur 56, Surah Muhammad ki ayat 33, Surah Mujaadala ki aayat 13 aur Surah at-Taghaboon ki aayat 12 ka tarjuma padh kar dekh le'n.

In tamaam aayaat mein bhi ittiba-e-rasool ﷺ ka hukm diya gaya hai. Kahee'n farmaya ﴿ أَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ ﴾ kahee'n farmaya: ﴿ اَطِيْعُوا الرَّسُوْلَ ﴾ kisi jagah irshad hai: ﴿ اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ﴾ aur kisi aayat mein irshad hai: ﴿ أَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ﴾

In sab jagho'n par ek hi mutaalaba kiya gaya hai ke farman-e-Ilaahi ki taameel karo aur irshad-e-Nabawi ﷺ ki itaa-at karo. Surah al-Anfaal ki aayat 24 mein imaan waalo'n ko hukm dete hue farmaya hai:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ .

Aye Imaan Waalo! Allah Aur Uske Rasool Ki Pukaar Par Labbaik Kaho, Jabke Rasool Tumhe'n Us Cheez Ki Taraf Bulaae'n Jo Tumhe'n Zindagi Bakhshne Waali Hai. (Surah al-Anfaal: 24)

Surah an-Nisa mein Rasool Allah ﷺ ki itaa-at ko itaa-at-e-Ilaahi qaraar dete hue farmaya:

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ

Jis Shakhs Ne Rasool Allah Ki Itaa-at Ki, Usne Dar-asal Allah Ta'ala Ki Itaa-at Ki. (Surah an-Nisa: 80)

Surah Aale Imran mein itaa-at-e-Rasool ﷺ ko hubbe Ilaahi ka meyaar qaraar diya gaya hai, chunache irshad hai:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۳۱﴾

(Aye Nabi! Logo'n se) Keh De'n Ke Agar Tum Haqiqat Mein Allah Ta'ala Se Mohabbat Rakhte Ho, To Meri Paerawi Ikhtiyaar Karo. Allah Tumse

Mohabbat Karega Aur Tumhari Khataao'n Se Dar-guzar Farmaega, Wo Bada Maaf Karne Waala, Rahem Karne Waala Hai. (Surah Aale Imran: 31)

Sunnat-e-Rasool ﷺ aur Aap ﷺ ke irshadaat par amal karne waalo'n se Allah Ta'ala ne bade buland muqaam-o-martaba ka waada farmaya hai, jo Quran-e-Paak ke kai muqaamaat par mazkoor hai. Masalan Surah an-Nisa mein irshad hai:

مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ ⑬

Aur Jo Allah Ta'ala Aur Uske Rasool Ki Itaa-at Karega, Use Allah Ta'ala Aisi Jannato'n Mein Dakhil Karega Jinke Neeche Nehre'n Behti Hongi Aur Un Mein Wo Hamesha Rahenge Aur Yehi Badi Kaamyaabi Hai. (An-Nisa: 13)

Aise hi Surah al-Fath ki aayat 17 mein bhi waada kiya gaya hai. Albatta waha'n ﴿ خَالِدِيْنَ فِيْهَا ﴾ ki bajaae nafarmani ki saza bataadi hai aur farmaya:

وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا

Aur Jo Mu'n Pher Lega, Use Wo Dardnaak Azaab Dega. (Surah al-Fath: 17)

Surah an-Nisa mein farmaya:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰۗىِٕكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاۗءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰۗىِٕكَ رَفِيْقًا ⑲

Jo Log Allah Aur Uske Rasool Ki Itaa-at Karenge, wo Un Logo'n Ke Saath Honge Jin Par Allah Ta'ala Ne Inaam Farmaya Hai. (Yaane) Ambiya, Siddiqeen, Shohada Aur Saaliheen Ke Saath. Kaise Acche Hain Ye Rafeeq Jo Kisi Ko Mayassar Aajaae'n. (Surah an-Nisa: 69)

Surah an-Noor mein farmaya:

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَيَخْشَ اللّٰهَ وَيَتَّقْهِ فَاُولٰۗىِٕكَ هُمُ الْفَاۗىِٕزُوْنَ ⑫

Jo Allah Aur Uske Rasool Ki Farmabardaari Kare'n, Allah Se Dare'n Aur Uski Nafarmani Se Bache'n, Wohi Log Kaamyaab Hain. (Surah an-Noor: 52)

Surah at-Tauba mein farmaya:

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَاۗءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ .

Momin Mard Aur Momin Aurate'n Sab Ek Doosre Ke Rafeeq Hain. Bhalaai Ka Hukm Dete Hain Aur Buraai Se Rokte Hain, Namaz Qaayam Karte Hain, Zakat Dete Hain Aur Allah Aur Uske Rasool Ki Itaa-at Karte Hain. (Surah at-Tauba: 71)

Aur usse aage farmaya:

أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Ye Wo Log Hain, Jin Par Allah Ta'ala Ki Rehmat Naazil Hokar Rahegi. Yaqeenan Allah Ta'ala Sab Par Ghaalib Aur Hikmat Waala Hai. (Surah at-Tauba: 71)

## Sunnat-o-Hukm-e-Rasool ﷺ Ki Nafarmani Quran Ki Nazar Mein:

Quran-e-Kareem mein Nabi-e-Akram ﷺ ki hayaat-e-taiyyaba ko musalmano ke liye *uswa-e-hasanah* aur behtareen namoona qaraar diya gaya hai aur Aap ﷺ ke irshadaat-o-ahkaam ki ghair-mashroot[1] itaa-at ka bhi hukm diya gaya hai. Iske saath hi Allah Ta'ala ne is mauzoo ka doosra pehlu bhi waazeh kar diya hai ke agar iske bawajood kisi ne meri aur mere Rasool ﷺ ki nafarmani ki to uska anjaam bhi accha na hoga. Chunache Surah an-Nisa mein irshad-e-rabbani hai:

وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾

Aur Jo Allah Ta'ala Aur Uske Rasool Ki Nafarmani Karega Aur Uski Muqarrar Ki Hui Hado'n Se Tajaawuz Kar Jaaega, Use Allah Ta'ala Aag Mein Daalega. Jis mein Wo Hamesha Rahega Aur Uske Liye Ruswa-kun Saza Hai. (Surah an-Nisa: 14)

Surah an-Nisa hi ki ek aur aayat mein Rasool Allah ﷺ ke faislo'n ki nafarmani ko adm-e-imaan ki nishani aur Aap ﷺ ki itaa-at ko imaan ki alaamat bataate hue farmaya:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

(Aye mere Nabi!) Aapke Rabb Ki Qasam, Ye Kabhi Momin Nahi Ho Sakte,

[1] T: (غَير مَشْرُوط) Bila-shart, shart se aazaad, unconditional [RKT]

Jab Tak Ke Apne Baahami Ikhtilaafaat Mein Ye Aap Ko Faisla Karne Waala Na Maan Le'n. Phir Jo Kuch Aap Faisla Kar De'n Us Par Apne Dilo'n Mein Tangi Bhi Mehsoos Na Kare'n, Balke Sar-e-tasleem Kham Kar Le'n. (Surah an-Nisa: 65)

Isi Surah an-Nisa mein aage, hukm-e-rasool ﷺ aur sunnat-e-nabawi ki mukhalifat karne waalo'n ko jahannam ki saza sunaate hue farmaya:

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ﴿۱۱۵﴾

Jo Shakhs Rasool Allah Ki Mukhalifat Par Kamar-basta Ho Aur Ahle Imaan Ki Rawish Ke Siwa Kisi Doosre Raaste Par Chale, Jabke Us Par Hidayat Waazeh Ho Chuki Hai. To Usko Ham Usi Taraf Chalaaenge Jidhar Wo Phir Gaya Aur Use Jahannam Mein Jhonkenge Jo Badtareen Jaae Qaraar Hai. (Surah an-Nisa: 115)

Surah an-Noor ki aayat 63 mein Nabi-e-Akram ﷺ ke hukm ki khliaf-warzi karne waalo'n ko is jurm ki saza se baa-khabar karte hue farmaya:

فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖۤ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ

Rasool Ke Hukm Ki Khilaf-warzi Karne Waalo'n Ko Darna Chaahiye Ke Wo Duniya Mein Kisi Fitne Mein Giraftaar Na Ho Jaae'n, Ya (aakhirat mein) Un Par Dardnaak Azaab Na Aajae. (Surah an-Noor: 63)

Surah al-Ahzaab mein farmaya:

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ﴿۳۶﴾

Kisi Momin Mard Aur Aurat Ko Ye Haq Nahi Hai Ke Jab Allah Aur Uska Rasool Kisi Maamle Mein Faisla Kar De'n To Phir Use Us Maamle Mein Khud Faisla Karne Ka Ikhtiyaar Haasil Rahe Aur Jo Koi Allah Ta'ala Aur Uske Rasool Ki Nafarmani Kare To Wo Sareeh Gumrahi Mein Padega. (Surah al-Ahzaab: 36)

Surah al-Fath mein itaa-at-e-Ilaahi aur ittiba-e-rasool ﷺ ka samra aur unki nafarmani ki saza ka zikr farmaya, irshad-e-Baari Ta'ala hai:

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا

Jo Koi Allah Aur Uske Rasool Ki Itaa-at Karega, Allah Use Un Jannato'n Mein Daakhil Karega Jinke Neeche Nehre'n Beh Rahi Hongi. Aur Jo (unke hukm se) Mu'n Pherega, Use Wo Dardnaak Azaab Dega. (Surah al-Fath: 17)

## Ittiba-e-Rasool ﷺ Hadees-e-Rasool ﷺ Ki Raushni Mein:

Itaa-at-e-Rasool ﷺ ke baare mein in irshadaat-e-Ilaahiya ke alaawa khaas isi mauzoo ke baare mein khud rasool-e-rahmat ﷺ ke kai irshadaat-e-aaliya hain.

Chunache Bukhari mein irshad-e-Nabawi ﷺ hai:

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبِي قِيلَ وَمَنْ يَأْبِي يَا رَسُولَ اللَّهِ ؟ قَالَ مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبِىٰ.

"*Meri ummat ke tamaam afraad jannat mein jaaenge, siwaae un logo'n ke jinho'n ne inkaar kiya. Aap ﷺ se kaha gaya ke Aye Allah ke Rasool ﷺ! Dukhool-e-jannat se inkaar kaun kar sakta hai? To Aap ﷺ ne farmaya: Jisne meri itaa-at ki, wo jannat mein daakhil ho gaya aur jisne meri nafarmani ki, usne (dukhool-e-jannat se) inkaar kiya*". (Bukhari ma Fathul Baari: V13 P214)

Bukhari-o-Muslim mein irshad-e-risaalat hai:

إِذَا نَهَيْتُكُمْ عَنْ شَيْ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ.

"*Jab main tumhe'n kisi cheez se roku'n to usse baaz aajaao aur jab main tumhe'n kisi kaam ka hukm doo'n to hasb-e-istitaa-at uski taameel karo*". (Bukhari ma Fathul Baari: V13 P219-220; Muslim: H1337)

Bukhari-o-Muslim ki ek hadees mein Aap ﷺ ne ittiba-e-sunnat ke ajr-o-sawaab aur muqaam-o-martaba ka pata dene ke liye ek misaal dete hue farmaya: "*Meri misaal us aadmi jaisi hai, jisne aag jalaai, jab us aag ke ird-gird raushni ho gai to un parwaano'n aur keedo'n ne jo aag mein girte hain, us aag mein girna shuru kar diya. Wo aadmi un parwaano'n ko us aag mein girne se rokta hai, magar wo zabardasti us aag mein girte jaate hain. Aise hi main bhi tumhe'n naar-e-jahannam se pakad-pakad kar rokta hoo'n, magar tum zabardasti us aag mein girte jaate ho*".

Ye Bukhari ke alfaaz hain, jabke Muslim ki riwayat bhi isi tarah hai, magar uske aakhri mein hai: ‘فَذٰلِكَ مَثَلِيْ وَ مَثَلُكُمْ’ *“Meri aur tumhari misaal bhi yehi hai”*. (Bukhari: H6483; Mukhtasar Muslim: H1544; Muslim ma Nawavi: 8/15/49; Sahih Tirmizi: H2305; Mishkat: H149)

(ke main tumhe’n pakad-pakad kar aag se bachata hoo’n aur baar-baar kehta hoo’n ke aag bacho, aag se bacho. Magar tum mujh par ghaalib aajaate ho aur aag mein gir jaate ho)

Is hadees se maaloom hua ke Nabi-e-Akram ﷺ ki taalimaat naar-e-jahannam se bachne ka behtareen zariya hain, jo unhe’n apna lega wo bach jaaega aur jisne un talimaat se roo-gardaani ki, wo jaan boojh kar aur zabardasti jahannam ka samaan kar raha hai.

Ye baat bhi pesh-e-nazar rahe ke Quran-e-Kareem ka apna ek muqaam hai, jise samajhne ke liye bhi Nabi-e-Akram ﷺ ki hadees ke baghair koi chaara nahi. Goya hadees-e-rasool ﷺ Quran-e-Kareem ki tafseer hai. Is baat ki wazaahat ke liye sirf itna hi kehna kaafi hai ke agar hadees-e-rasool ﷺ ya sunnat-e-Nabawi ﷺ ko apnaya na jaae aur use hujjat tasleem na kiya jaae to ham namaz, roza, hajj, zakat kisi bhi rukn-e-islam par amal-paera nahi ho sakte. Kyounke Quran-e-Paak ne un umoor ka mukhtasaran hukm diya hai, jabke unki tafsilaat hame’n sunnat-e-rasool ﷺ se hi leni padengi. Ab un logo’n ki aql ka andaaza kar le’n ke jin par shaqaawat-e-qalbi[1] ghaalib aagai hai aur wo ye kehne lage hain ke hame’n quran hi kaafi hai, hadees-e-rasool ﷺ ki zaroorat nahi.

Ye tabqa (parweziyat) bhi mirzaiyyo’n ki tarah barre-sagheer hi ki paedawaar hai. Aaj se 1400 baras qabl Nabi-e-Akram ﷺ ne is fitna parwar giroh ke wujood mein aane ki pesh-goi karte hue farmaya tha:

لَا أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ : لَا أَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ .

*“Main tum mein se kisi aadmi ko apni masnad par tek lagaae hue hargiz na pao’n, ke uske paas mera koi amr aae, jiska maine hukm diya ho, ya jisse roka ho. To wo (shakhs) kahega: Main nahi jaanta (yaane hadees-*

[1] T: (شَقاوَتِ قَلْبی) Sangdili, dil ki bad-bakhti/gumraahi [RKT]

*e-rasool ﷺ ka inkaar karega) bas ham jo quran mein paaenge usi ki ittiba karenge*". (Sahih Abu Dawood: H3849; Sahih Tirmizi: H2145; Ibne Majah: H13; Musnad Ahmad: V4 P126-127; Mustadrak Haakim: V1 P108-109)

Ek doosri hadees mein hai:

أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ اَلَا يُوشِكُ رَجُلٌ شَبْعَانٌ عَلَى أَرِيكَتِهِ فَيَقُولُ : عَلَيْكُمُ الْقُرْآنَ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَاحِلُّوهُ ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ ، وَإِنَّمَا حَرَّمَ رَسُولُ اللَّهِ ﷺ كَمَا حَرَّمَ اللهُ ...

"*Khabardaar! (Hoshiyar raho!) beshak mujhe quran diya gaya aur uske misl (hadees) uske saath. Anqareeb ek aadmi shikam-saer ho kar apni masnad par tek lagaae hue kahega: Pas tum quran ko mazbooti se pakadlo, us mein jo halaal ho, use halaal samjho aur jo haraam ho use haraam samjho. (Khabardaar!) Rasool Allah ﷺ ne jo haraam farmaya hai, wo bhi Allah Ta'ala ke haraam kiye hue ki tarah hi hai*". (Sahih Abu Dawood: H3848; Sahih Tirmizi: H2146; Ibne Majah: H12; Musnad Ahmad: V4 P130-131; Ad Daarmi: V1 P114; Mishkat: H163)

Gharz sunnat ya hadees-e-rasool ﷺ ki hujjiyat ka inkaar karna aur sirf Quran-e-Kareem se istidlaal ka aqida rakhna saraasar kufr hai. Surah an-Nisa ki ayat 59 aur 65 aur Surah an-Noor ki ayat 63 aise logo'n ke kufr ki daleel hain. Pak-o-Hind mein Abdullah Chakdaalwi aur unke shagird Ghulam Ahmad Parwez waghaira ka halqa-e-asar (parwezi firqa) unhi logo'n ka giroh hai, jo apne aapko ahle quran kehelwaate hain. Libiya ke Colonel Moammar Ghaddafi bhi usi baatil nazariya se mutaassir ho chuke hain aur haal hi mein hukumat-e-Kuwait ke sarkari daar-ul-ifta ne us giroh ke kaafir hone ka fatwa de diya hai.

## Ibadaat Mein Ifraat-o-Tafreet Ya Intiha-pasandi

Ittiba-e-Rasool ﷺ ka mafhoom-o-maqsood ye hai ke jo Nabi-e-Akram ﷺ ne khud kiya, ya karne ka hukm farmaya ya kisi ko karte dekha aur use mana na farmaya ho, use apnaya jaae. Aur jo kaam na Aap ﷺ ne khud kiya, na karne ka kisi ko hukm diya, balke usse roka ho, aisa kaam karne se ijtinaab kiya jaae. Usi ka naam ittiba-e-rasool ﷺ ya ittiba-e-sunnat hai, jo ke hamare liye zariya-e-najaat hai.

Koi kaam ba-zaahir kitna hi accha kyoun na nazar aata ho, agar wo sunnat ke mutaabiq nahi to naa-maqbool hai. Aise hi intiha-pasandi ka

rujhaan bhi shariyat-e-islamiya ke mizaaj se munasibat nahi rakhta. Masalan ek kaam to accha aur nek hai, magar uski adaaegi mein aisa rawiayya ikhtiyaar kar liya ke wo Rasool Allah ﷺ se pesh-qadmi ke zimn mein aajaae to ye bhi rawa[1] nahi. Kyounke Surah al-Hujuraat ki pehli hi aayat mein Allah Ta'ala ne aisa karne se mana farmaya hai, jaisa ke irshad-e-Rabbani hai:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ①

Aye Imaan Waalo! Allah Ta'ala Aur Uske Rasool Se Aage Mat Badho (yaane unke ahkaam se pesh-qadmi mat karo) Aur Allah Ta'ala Se Darte Raho. Beshak Allah Ta'ala Sab Kuch Sunne Waala Aur Jaanne Waala Hai. (Surah al-Hujuraat: 1)

Is intiha-pasandi ya pesh-qadmi ka ek waaqia kutub-e-hadees mein bhi maujood hai. Bukhari-o-Muslim mein Hazrat Anas ؓ se marwi hai ke: Teen (3) aadmi Nabi-e-Akram ﷺ ki azwaaj-e-mutahharaat ؓ (mein se kisi) ke paas aae aur unse Nabi ﷺ ki ibaadat ke baare mein poocha. Jab unhe'n Aap ﷺ ki ibaadat ke baare mein bata diya gaya to unho'n ne kaha: 'أَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ وَقَدْ غَفَرَ اللّٰهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ' "*Nabi-e-Akram ﷺ ke saamne hamari kya haisiyyat hai? Aap ﷺ ke to Allah Ta'ala ne agle-pichle tamaam gunah moaaf kar rakhe hain*". Lihaaza unme se ek ne kaha: 'أَمَّا أَنَا فَأُصَلِّيْ اللَّيْلَ أَبَداً' "*Main to hamesha saari raat hi namaz padha karunga*". Aur doosre ne kaha: 'أَنَا أَصُوْمُ النَّهَارَ أَبَدَاً وَلَا أُفْطِرُ' "*Main to bila-naagha roza rakhunga, kabhi chodunga nahi*". Aur teesre ne kaha: 'أَنَا أَعْتَزِلُ النِّسَآءَ فَلَا أَتَزَوَّجُ أَبَداً' "*Main (ibaadat ki khaatir) aurato'n se alag rahunga aur kabhi shaadi na karunga*".

Nabi-e-Akram ﷺ (ko ye baate'n pohonchee'n to) unke paas tashreef laae aur farmaya: *Kya wo tumhi ho, jinho'n ne ye-ye baate'n ki hain? Mujhe Allah ki qasam! Main tumhari nisbat Allah Ta'ala se ziyada darne waala aur ziyada taqwa waala hoo'n. Lekin phir bhi main roza bhi rakhta hoo'n aur iftaar bhi karta hoo'n (yaane kabhi nahi bhi rakhta) aur main raat ko qiyaam bhi karta hoo'n aur sota bhi hoo'n aur aurato'n ke*

[1] T: (رَوا) Durust, munaasib [RKT]

*saath shadi bhi karta hoo'n. Aur apni ibaadat-o-amal ka tariqa bayan karne ke baad farmaya:* 'فَمَنْ رَغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّيْ' *"Jisne mere tariqe se be-raghbati ki wo mujh se nahi hai"*. (Bukhari: H5063; Muslim ma Nawavi: 5/175/176; Mishakat: V1 H145)

Is hadees se maaloom hua ke agar kisi ne Nabi-e-Akram ﷺ ke tariqa-e-ibaadat ya sunnat ki khilaaf warzi ki aur ifraat-o-tafreet ka shikaar hua to na sirf uska wo amal naa-maqbool hai, balke saath hi wo irshad-e-Nabawi ﷺ 'فَلَيْسَ مِنِّيْ' "*Wo Mujh Se Nahi Hai*" ka bhi misdaaq hoga.

## Iqraar-e-Risaalat Ke Taqaaze Aur Bidaat

Jab koi 'لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ' padhta hai to wo imaan billah aur tauheed-e-Ilaahi ke saath-saath Nabi-e-Akram ﷺ ki risaalat ka bhi iqraar karta hai. Ye iqraar us par waajib kar deta hai ke wo Aap ﷺ ke ahkaam-o-farmudaat ki itaa-at kare aur Aap ﷺ ke mana-karda umoor se mukammal ehteraaz-o-ijtinaab kare. Jaisa ke Surah al-Hashr mein irshad-e-Ilaahi hai:

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ

Tumhe'n Rasool Jo Hukm De De'n Use Apnalo Aur Jis Kaam Se Roke'n Usse Baaz Ajaao. (Surah al-Hashr: 7)

'مُحَمَّدٌ رَّسُوْلُ اللّٰهِ' ka iqraar ye mutaalaba karta hai ke umoor-e-deeniya mein apni marzi aur man-maani ki bajaae sunnat-e-rasool ﷺ ke mutaabiq amal kiya jaae. Aap ﷺ ke taabnaak[1] uswa-e-hasanah ke mutaabiq zindagi guzaari jaae aur Aap ﷺ ke ahkaam-o-awaamir ki mukhalifat karke azaab-e-Ilaahi ko aawaaz na di jaae.

Kyounke Surah an-Noor mein Allah Ta'ala ne farmaya:

فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ .

Nabi-e-Akram Ki Mukhalifat Karne Waalo'n Ko Darna Chaahiye Ke Kisi Fitne Ka Shikaar Na Ho Jaae'n Ya Dardnaak Azaab Mein Mubtala Na Ho Jaae'n. (Surah an-Noor: 63)

[1] T: (تَابْنَاک) Raushan, chamakdaar [RKT]

‘مُحَمَّدٌ رَّسُوْلُ اللّٰهِ’ ka iqraar ye taqaaza karta hai ke zindagi bhar pesh aane waale har maamla mein Nabi-e-Akram ﷺ ke farman ko munsif aur hakam tasleem kiya jaae, warna imaan ki salamati khatre mein hai. Surah an-Nisa mein irshad-e-Ilaahi hai:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ .

(Aye Nabi!) Aapke Rabb Ki Qasam Hai Ke Log Us Waqt Tak Momin Nahi Ho Sakte, Jab Tak Ke Apne Tamaam Ikhtilaafaat Mein Aapko Munsif Na Maan Le’n. (Surah an-Nisa: 65)

Sarwar-e-Kaaenaat ﷺ ke qaul-o-amal ka naam hi “*sunnat*” hai aur jo musalman Aap ﷺ ki sahih aur saabit shuda sunnat ke mutaabiq zindagi guzaar raha ho, wohi asal *ahle sunnat* hai aur wohi Allah Ta’ala ka mutee’-o-farmabardaar bhi hai. Kyounke Bukhari-o-Muslim aur Nasai-o-Ibne Majah mein irshad-e-Nabawi ﷺ hai: ‘مَنْ أَطَاعَنِيْ فَقَدْ أَطَاعَ اللّٰهَ’ “*Jisne meri itaa-at ki usne Allah Ta’ala ki itaa-at ki*”. (Bukhari ma Fathul Baari: H2957; Mukhtasar Muslim: H1222; Sahih Nasai: H3909; Sunan Ibne Majah: H2859)

Aur jo shakhs ibadaat ke maamla mein man-maani kare, Nabi-e-Akram ﷺ ke irshadaat ko madde-nazar na rakhe aur baaz aise kaamo’n ko bhi deen aur sawab samajh kar bajaa laae, jo Aap ﷺ ne na kiye ho’n aur na hi karne ka hukm farmaya ho. Wo kaam baais-e-ajr-o-sawab nahi, balaake moojib-e-iqaab-o-azaab hain. Kyounke har wo kaam jo Nabi-e-Akram ﷺ ke ahd-e-masood ke baad deen mein daakhil kiya gaya ho, magar haqiqatan deen se uska koi taalluq na ho. Aise hi kaam ko sharai-o-fiqhi istilaah mein “*bidat*” kaha jaata hai. Jiski sakht mazammat ki gai hai.

Yaha’n ek baat bataur-e-khaas zehen-nasheen rahe ke shar-an sirf wo kaam bidat kehlaata hai, jo:

① Nabi-e-Akram ﷺ ke ahd-e-mubarak ke baad naya ejaad kiya gaya ho aur sunnat-e-rasool ﷺ mein uski koi nazeer na ho.

② Wo kaam deen mein daakhil samjha jaata ho aur use baais-e-ajr-o-sawaab aur zariya-e-taqarrub bhi maana jaae.

Albatta wo kaam jo naya to zaroor hai, magar juzv-e-deen shumaar nahi

kiya jaata. Use bidat nahi kaha jaaega. Is tarah mukhtalif qism ke tamaam mufeed-o-mubaah ejadaat bidat ki taareef se khaarij ho jaati hain, jo agarche ahd-e-nubuwwat ke bahut baad wujood mein aae'n. Magar unhe'n kaar-e-sawaab, baais-e-taqarrub Ilallah aur deen ka juzv to kisi ne qaraar nahi diya. Masalan bus, car, motor cycle ki sawari karna, azaan-o-jamat aur khutba ke liye loud speaker ka istemaal, raushni ke liye tubelight ya bulb ka istemaal, aenak lagaana, ghadi baadhna waghaira umoor-e-bidat ke zimn mein nahi aate. Bidat sirf wohi kaam hota hai,-o-naya bhi ho aur jise deen ka juz ya baais-e-sawab bhi samjha jaae.

## Bidat Ki Mazammat: Hadees-e-Rasool ﷺ Ki Raushni Mein:

In bidaat ka wujood mein aana dar-asal talab-e-sawaab ke liye hi hota hai. Magar hamare saada-dil bhai ye nahi samajhte ke unke us fe'l se unhe'n sawab to kya, sakht gunah hoga.

Haqiqat ye hai ke shaitaan-e-laeen ne sawaab-e-daaraen ka chakkar de kar kuch logo'n ko bidaat ki tarweej-o-ishaa-at par laga rakha hai aur haalat hamare saamne hain ke un khurafaat ka jaal ambar-bail[1] ke taaro'n ki tarah phailta hi ja raha hai aur jis tarah ambar-bel darakht ko kha jaati hai, aise hi bidaat-o-khurafaat ki dabeez teho'n mein sunnat-e-rasool ﷺ bhi dhundhla rahi hai. Sochne ki baat to ye hai ke har wo kaam jis zamana-e-risaalat mein bhi mauqa aaya aur jiske sar-anjaam dene se koi majboori maane'[2] bhi na thi. Iske bawajood us zamana-e-masood mein nahi kiya gaya. Use aaj kiya jaaraha ho aur fakhar kiya ja raha ho. To aise kaam mein khair kaha'n se aaegi? Jabke deen-e-Mustafa ﷺ se uska koi suboot nahi milta. Agar aisa koi kaam waaqai sawaab-e-daaraen hota to:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ﴿١٢٨﴾

Tumhare Paas Ek Aise Nabi Tashreef Laae Hain, Jo Tumhari Nasl Se Hain.

[1] T: Ise amar-bail bhi kehte hain, ye bail darakht se chipak kar us mein maujood ras ko choos leti hai jisse darakht kamzor aur peela pad jaata hai [RSB]

[2] T: (مانع) Manaa karne waala, rokne waala, rukaawat daalne waala [RKT]

Jin ko Tumhari Mazarrat[1] Ki Baat Nihayat Giraa'n[2] Guzarti Hai. Jo Tumhari Manfa-at Ke Bade Khwahishmand Rehte Hain, Imandaaro'n Ke Bade Hi Shafeeq Aur Meherbaan Hain. (Surah at-Tauba: 128)

Ki shaan se muttasif Sarwar-e-Kaaenaat ﷺ apni ummat ko zaroor muttala kar jaate, kyounke Aap ﷺ musalmano ki bhalaai ke bade harees the aur jab Aap ﷺ ne aise kaam ko mashroo qaraar nahi diya to aaj jo aadmi aisa koi amal ejaad karta hai. Wo goya shariyat ko naaqis qaraar deta hai aur shariyat-saazi ka irtikaab karta hai, jo ke azeem jurm hai. Yehi wajah hai ke bidaat-o-khurafaat ki Nabi ﷺ ne sakht mazammat farmai hai.

Jaisa ke Bukhari-o-Muslim aur Musnad Ahmad mein irshad-e-Nabawi ﷺ hai: 'مَنْ أَحْدَثَ فِيْ أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ' *"Jis shakhs ne hamare deen mein koi naya amal ejaad kiya, jo ke dar-haqiqat deen mein se nahi, wo amal mardood hai*". (Bukhari: H3697; Muslim ma Nawavi: 6/12/16; Musnad Ahmad: V6 P270; Mishkat: V1 P51)

Muslim, Sunan Arba, Musnad Ahmad, Darmi, Bayhaqi aur Mustadrak Haakim mein irshad-e-Risaalat Ma-aab ﷺ hai:

أَمَّا بَعْدُ ، فَإِنَّ خَيْرَ الْحَدِيْثِ كَتَابُ اللهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ ، وَشَرَّ الْأُمُوْرِ مُحْدَثَاتُهَا وَ كُلَّ بِدْعَةٍ ضَلَالَةٌ.

"*Hamd-o-sana ke baad: Beshak behtareen hadees Allah Ta'ala ki kitab hai aur behtareen hidayat Hazrat Muhammad ﷺ ki sunnat hai aur badtaren umoor-e-bidat hain aur har bidat gumrahi hai*". (Muslim ma Nawavi: 3/6/153; Mishakt: V1 P51)

Yehi riwayat Nasai-o-Ibne Khuzaima mein bhi hai, jiske aakhir mein ye alfaaz bhi hain: 'وَكُلَّ ضَلَالَةٍ فِيْ النَّارِ' *"Aur har gumrahi ka anjaam naar-e-jahannam hai*". (Sahih Nasai: H1487)

Shayad koi doosra gunah aisa nahi jiski is qadar mazammat ki gai ho jitni bidat ki mazammat ki gai hai. Nabi-e-Akram ﷺ jab bhi khitab farmate to khutba-e-masnoona mein yehi alfaaz dohraaya karte aur aaj tak ulama

[1] T: (مَضَرَّت) Nuqsaan, khasaara [RKT]
[2] T: Mushkil, dushwaar, naagawaar [FL]

kiram apne khutbaat ka aghaaz isi khutba-e-masnoona se karte hain aur qiyaamat tak yehi silsila jaari rahega. Phir bhi bidaat roz-ba-roz badhti hi ja rahi hain.

*Marz Badhta Gaya Joo'n Joo'n Dawaa Ki*

Abu Dawood, Tirmizi, Ibne Majah, Ibne Hibban, Daarmi aur Musnad Ahmad mein ek hadees-e-rasool ﷺ hai:

فَإِنَّهُ مَنْ يَّعِشْ مِنْكُمْ بَعْدِى فَسَيَرٰى اِخْتِلَافًا كَثِيراً ، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّيْنَ، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُوْرِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ.

"*Mere baad jo zinda rahega wo bahut ziyada ikhtilaafaat dekhega. Tab tum par meri sunnat aur mere hidayat-yaafta Khulafa-e-Rashideen رضی اللہ عنہم ka tariqa laazim hai. Unhe'n mazbooti se pakde rakho aur nae-nae umoor se bacho. Beshak (deen mein) har naya kaam bidat hai aur har bidat gumrahi hai*". (Abu Dawood: H4607; Tirmizi: H2638; Ibne Majah: H42; Ibne Hibban: H102; Darmi: V1 P44-45; Musnad Ahmad: V4 P126-127; At Targheeb: V1 P58; Mishkat: V1 P58; Sharah as Sunnah: V1 P205)

Ek aur hadees mein Hazrat Abdullah bin Masood رضی اللہ عنہ farmate hain:

))خَطَّ لَنَا رَسُولُ اللَّهِ ﷺ خَطًّا ثُمَّ قَالَ: هَذَا سَبِيلُ اللهِ ثُمَّ خَطَّ خُطُوطاً عَنْ يَمِيْنِهِ وَعَنْ شِمَالِهِ وَقَالَ: هَذِهِ سُبُلٌ ، عَلَىٰ كُلِّ سَبِيْلٍ مِّنْهَا شَيْطَانٌ يَدْعُوْ إِلَيْهِ.

"*Rasool Allah ﷺ ne hamare saamne ek seedhi lakeer kheenchi. Phir farmaya: Ye Allah Ta'ala ka (seedha) raasta hai. Phir uske baad daae'n aur baae'n lakeere'n kheeche'n aur farmaya: Ye mukhtalif raaste hain, jin mein se har ek raaste par shaitaan baitha uski taraf daawat de raha hai*". Aur uske baad Surah al-Anaam ki aayat tilaawat farmai: (Ibne Majah: H11; Musnad Ahmad: V1 P435; Ad Daarmi: V1 P67; Mishkat: V1 P59-465)

وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۵۳﴾

Beshak Ye Mera Seedha Raasta Hai, Tum Isi Raaste Par Chalo Aur Doosre Raasto'n Par Na Chalo, Wo Tumhe'n Raah-e-Raast Se Hata Denge. (Surah al-Anaam: 153)

Bidat ka anjaam-e-badd bayan karte hue Hassan bin Atiya رحمہ اللہ (taabai) farmate hain:

مَا ابْتَدَعَ قَوْمٌ بِدْعَةً فِي دِينِهِمْ إِلَّا نَزَعَ اللَّهُ مِنْ سُنَّتِهِمْ مِثْلَهَا ، ثُمَّ لَا يُعِيدُهَا إِلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ .

"*Jis kisi qaum ne apne deen mein bidat ko riwaj diya, Allah Ta'ala us (bidat) ki misl ek sunnat ko us qaum se utha leta hai, jo qiyaamat tak unki taraf nahi lautaaega*". (Daarmi: V1 P45; Mishkat: V1 P66)

Aur ek riwayat mein bidat-saaz-o-bidat-nawaz ke baare mein aaya hai:

'مَنْ وَقَّرَ صَاحِبَ بِدْعَةٍ فَقَدْ أَعَانَ عَلَىٰ هَدْمِ الْإِسْلَامِ' "*Jisne kisi bidati ki izzat-o-tauqeer ki, usne islam ke giraane par uski madad ki*". (Shobul Imaan lil Bayhaqi mein Mursal riwayat kia hai; Al Jaame: H5889; Mishkat: V1 P66 Allama Albani ne is hadees ko Hasan qaraar diya hai)

## Bidaat (Shariyat-saazi-o-Ejaad-e-Banda) Ka Ijmaali Taaruf

Aaj se taqriban 1400 saal pehle 10h mein Maah-e-Dhul Hajja ki 10 taareekh ko Nabi-e-Rahmat ﷺ hajjatul wida ki adaaegi ke silsila mein maidan-e-arafat mein tashreef farma the, ke aasmaan se Allah Ta'ala ne Surah al-Maaida ki aayat 3 naazil farmai. Jis mein irshad farmaya:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

Aaj Maine Tumhare Liye Tumhara Deen Mukammal Kar Diya Hai Aur Tum Par Apni Nemat Tamaam Kardi Hai Aur Deen-e-Islam Ko Tumhare Liye Pasand Kiya Hai. (Surah al-Maaida: 3)

Imam Qurtubi رحمۃ اللہ علیہ ki 'Al Jaame al Ahkam al-Quran' aur Imam Ibne Kaseer رحمۃ اللہ علیہ ki Tafseer al-Quran al-Azeem mein mazkoor hai ke is aayat ke nuzool ke baad Nabi-e-Akram ﷺ sirf 81 din hayaat rahe aur phir rehlat farmai. Mazkoora aayat ke in alfaaz ka mafhoom bada waazeh hai ke usi din se Allah Ta'ala ne deen-e-islam ko mukammal farma diya hua hai. Shariyat-e-islamiya ke ahkaam mein kisi qism ki koi kami ya khami nahi rahi. Usne is tarah apni rahmat ka itmaam kar diya hai aur ummat-e-muhammadiya 'عَلَىٰ صَاحِبِهَا اَفْضَلُ الصَّلَوَاتِ وَاَتَمُّ التَّسْلِيْمَاتِ' '*Alaa Saahibiha afzalu as-salawaat wa Atamma at-Taslimaat*' ke liye deen-e-islam ko pasand farmaya hai aur aap jis tarah deen-e-islam ko tark karke kisi doosre deen ko ikhtiyaar karna kufr-o-irtidaad hai, isi tarah deen-e-islam ki talimaat ko qaulan ya fe'lan naaqis-o-na-mukammal kehna bhi Quran-e-Kareem kis is aayat ki sareeh khilaaf-warzi-o-nafarmani hai.

Takmeel-e-deen aur itmaam-e-nemat ka elaan Ilaahi ho chukne ke baad ab agar koi shakhs kisi aise kaam ko apnaata hai aur doosro'n ko bhi uske apnaane ki targheeb deta hai jo quran-o-sunnat se saabit na ho, to aisa shakhs zaahir hai ke "shariyat saaz" kehlaaega.

Aur aisa kaam "ejaad-e-banda" shumaar hoga, kyounke jab Allah Ta'ala deen-e-islam ki takmeel farma chuka hai, to aaj koi nai cheez deen mein daakhil karna na sirf dakhal dar maqulaat, balke usse kahee'n badh kar us badd-zani ke izhaar ke mutaraadif hai ke Allah Ta'ala ka deen abhi mukammal nahi hua. Balke us mein to abhi bhi falaa'n-falaa'n umoor ya aamaal ke indiraaj ki kami baaqi hai, ya phir ye ke Nabi ﷺ ne nauzubillah hame'n poora deen nahi pohonchaya aur tableegh-e-risaalat mein nauzubillah kotaahi barti hai.

Imam Shaatibi رحمہ اللہ ne 'Kitab al-Etesaam' mein Imam Maalik رحمہ اللہ ka qaul youn naql kiya hai:

مَنْ أَحْدَثَ فِي هَذِهِ الْأُمَّةِ شَيْئاً لَمْ يَكُنْ عَلَيْهِ سَلَفُهَا فَقَدْ زَعِمَ أَنَّ رَسُوْلَ اللهِ ﷺ خَانَ الدِّينَ لِأَنَّ اللهَ يَقُولُ: ﴿ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ ﴾ فَمَا لَمْ يَكُنْ يَوْمَئِذٍ دِينًا لَا يَكُونُ الْيَوْمَ دِينًا.

"*Jis shakhs ne is ummat mein koi (aisi) cheez ejaad ki, jis par is (ummat) ke salaf nahi the, usne ye gumaan kiya ke (nauzubillah) Rasool Allah ﷺ ne deen (ki tableegh) mein khiyaanat ki. Kyounke Allah Ta'ala farmata hai:* Maine Aaj Tumhare Liye Deen Mukammal Kar Diya Hai. *Pas jo cheez us din deen nahi thi, wo aaj bhi deen nahi ho sakti*. (Al Etesaam: V1 P49; Tahqeeq al Bida' wan Naha anha lil Waddah al-Qurtubi: P40)

Is tarah kisi bidat ko ejaad karke goya us shakhs ne Allah Ta'ala aur uske Rasool ﷺ dono ki takzeeb ka irtikaab kiya hai, jo ke jurm-e-azeem hai.

Jurm-e-shariyat-saazi aur deeni ejadaat ke silsila mein hamari ye baat koi mafrooza[1] hai, na kisi shaayar ke takhaiyyul[2] ki buland-parwaazi ka natija. Balke ye ek amr-e-waaqe hai ke aise log bhi ba-kasrat maujood hain, jinhe'n ham shariyat-saaz keh rahe hain aur aise afaal ki fehrist bhi khaasi taweel hai, jinhe'n ejaad-e-banda kaha ja sakta hai.

[1] T: (مَفرُوضَه) Farz kiya hua, tasleem kiya hua, wo baat jo istidlaal ki buniyaad par maan li jaae neez farz kiya hua waaqia ya baat [RKT]

[2] T: (تَخَيُّل) Khayaal karna, khayaal mein laana, soch aur dehaan ki kaefiyat [RKT]

Shariyat-saazo'n ki ye deeni ejadaat baaz hudood-o-quyood ko chodkar apni shakl-o-soorat aur tariqa-o-haiyyat-kazaai ke etebaar se aise khoobsurat islami rang mein pesh ki jaati hain ke sharai umoor aur un ejadaat mein farq karna mushkil ho jaata hai hatta ke na-khuwanda khawateen-o-hazraat aur waajbi se padhe likhe log bhi us daam-e-ham-rang-e-zabaan mein ba-asaani giraftaar ho jaate hain.

Kyounke unhe'n sunnat-o-sawab ke hawaala se jab un umoor ke bare mein bataaya jaata hai to wo jhaanse mein ajaate hain. Kyounke unho khud-saakhta aamaal par sharai aamaal ka dhoka ho jaata hai, magar dar-haqiqat un ikhtira-aat[1] ko islam, shariyat, ibaadat-e-masnoona aur aamaal-e-saaliha se door ka bhi koi waasta nahi hota. Balke wo mahez ejaad-e-noo aur sareeh dhoka hi hote hain, jinh'en aap zara mohazzib andaaz se "haseen dhoka" keh sakte hain.

Aise afaal ko hi sharai-o-fiqhi istilaah mein "bidaat" kaha jaata hai. Aise umoor ki mazammat ba-kasrat ahadees mein waarid hui hai, jin mein se chand zikr ki gai hain.

Nabi-e-Akram ﷺ jab bhi koi khutba irshad farmate to aisi ejadaat-e-deeniya ki sakht mazammat farmaya karte the ke aur Khulafa-e-Rashideen aur aam Sahaba Kiraam رضي الله عنهم, taabaeen, taba-taabaeen aimma deen رحمهم الله aur ulama-e-ummat aaj tak khutbaat-e-juma aur waaz-o-tableegh ki majliso'n mein is khutba-e-masnoona ko dohraate aarahe hain.

Jabke Sunnat-e-Rasool ﷺ ko apnaane aur bidaat se bachne ke baare mein Abu Dawood, Tirmizi, Ibne Majah, Mushad Ahmad aur Sahih Ibne Hibban-o-Sunan Darmi ke hawaale se irshad-e-Nabawi ﷺ zikr kiya ja chuka hai aur wo alfaaz Aap ﷺ ne us waqt irshad farmae the, jiski manzar-kashee karte hue Hazrat Irbaaz bin Saariya رضي الله عنه farmate hain:

وَعَظَنَا رَسُوْلُ اللهِ ﷺ مُوْعِظَةً بَلِيْغَةً وَجِلَتْ مِنْهَا الْقُلُوْبُ وَذَرَفَتْ مِنْهَا الْعُيُوْنُ، فَقُلْنَا يَارَسُوْلَ اللهِ ﷺ! كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا.

Hame'n Nabi ﷺ ne aisa baleegh waaz farmaya jisse hamare dil dahel

[1] T: (اِخْتِراعات) Nai-nai ejaade'n [RKT]

gae aur aankhe'n baras uthee'n. Ham ne arz kiya: "*Aye Allah ke Rasool ﷺ! You'n lagta hai, jaise ye kisi alwida karne waale ka waaz ho, aap hame'n wasiyyat farmae'n*". To Aap ﷺ ne farmaya:

أَوْصِيْكُمْ بِتَقْوَىٰ اللهِ وَالْسَّمْعِ وَالْطَّاعَةِ وَإِنْ تُأُمِّرَ عَلَيْكُمْ عَبْدٌ.

"*Main tumhe'n taqwa ikhtiyaar karne aur ameer ki sama'-o-itaa-at ki wasiyyat karta hoo'n, chaahe tum par kisi ghulam ko hi ameer kyoun na bana diya jaae*".

Aur aagey mazkoora wasiyyat farmai, jis mein bidaat se bachne ka hukm farmaya hai. Ham ahadees-e-rasool ﷺ padhte sunte bhi rehte hain, magar maaloom nahi kya wajah hai? Ke hamare kaano'n par joo'n tak nahi rengti. Aur nabawi paemaano'n ko chodkar apne hi paemaano'n se jise chaahte hain, kaar-e-sawaab qaraar de kar apna lete hain.

Apne dunyawi umoor mein koi qadam uthaane se pehle ham hazaar (1000) baar sochte hain, 10 rupiya ki koi cheez khareedna chaahe'n to saara bazaar chaan maarte hain aur jaha'n se sasti aur acchi quality ki cheez mile, waha'n se lete hain.

To kya hamara deen itna hi be-daam aur sasta hai ke uske umoor mein ham asli-o-naqli ke baare mein sochna Quran-o-Sunnat ki daleel talab karna ya ba-alfaaz-e-deegar unki quality ka jaanna aur poochna bhi gawaara nahi karte. Allah Ta'ala fikr-e-deen ki taufeeq se nawaaze. Ameen Summa Ameen

Abu Hassan Muhammad Muneer Qamar Nawabuddin

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